



JESUS THE CHRIST by Heinrich Hofmann

DECEMBER 1956

*The* IMPROVEMENT **ERA**

Look!

# "Blue Jeans Wash Power" with "Cashmere Gentleness"

*Only New White King D has it!*



Grimy jeans!—*nothing* washes them like D. Precious cashmeres!—*nothing* washes them like D. For here—AT LAST—a washday discovery with the go-get-'em that gets at dirt PLUS the gentle thoroughness pretty things require. The

secret? Those special little granules of sudsy power—White King's own formula for washing BEAUTIFULLY everything that's washable. Yes, jeans or sweaters—everything washes *better* with White King D. Try it—you'll be D-lighted!



**Here's exciting proof  
that new D is  
Twenty Times Wonderful!**



**For not only \$1.98 jeans  
but \$37.50 cashmeres, too.**

Imagine! this precious cashmere was washed 20 times in White King D (and it's still as luscious as the day it was bought) — the same wonderful D that gets your \$1.98 jeans so clean and bright.

## EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

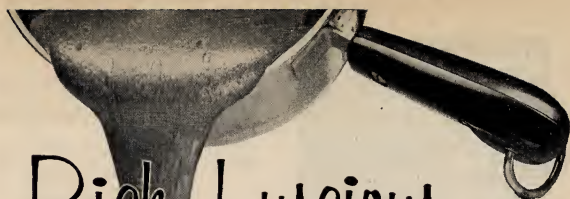
**D**RAMATIC developments have been made in Australia by the Commonwealth Scientific and Industrial Research Organization in reducing the evaporation of water. It has been found that a thin film of hexadecanol (cetyl alcohol) restricts the transfer of water to air but does not prevent the oxygen from being dissolved. Tests indicate evaporation is reduced from 20 to 70 percent. The evaporation loss varies in the United States from 4.3 feet each year in Louisiana to 9.5 in New Mexico. Last year Texas lost 18 million acre-feet by evaporation from its 3,800 square miles of natural and artificial reservoirs, while the water consumption was only 8 million acre-feet. *Chemical and Engineering News* reports work on the problem is starting at the Southwestern Research Institute at San Antonio, Texas, and other places in the United States, as well as in other countries.

**R**ECENT ESTIMATES of the types of atoms in the universe have given the figures that of all the atoms in the universe, hydrogen and helium constitute 99 percent with only 1 percent for all the rest. There is about 13 times as much hydrogen as helium.

**I**N 1955, KURT ENOCH has estimated, more than 200,000,000 copies of some 1,200 books were sold in paperback editions priced at 25c, 35c, and 50c, with a sprinkling of 75c titles. About 30 percent of the paperback books, some 300 titles, were from original manuscripts created just for paperback editions. About two billion copies of 12,000 titles in inexpensive editions have been sold in the past 16 years.

**R**ONALD L. IVES has studied a section of high country in Colorado which was burned over during the Indian troubles of 1862-63. By studying photographs starting with those taken by the great pioneer photographer, William H. Jackson, in 1872, and later pictures, a replacement rate has been determined for the region. The results of the study found a maximum brush growth in 25 years, maximum aspen growth in 40 years, but largely eliminated in 65 years in favor of evergreens. Time for complete elimination of fire scar, 300 years or more.

DECEMBER 1956



# Rich Luscious CHOCOLATE FUDGE

and lots of it !...



New  
**CHOCOLATE FUDGE  
SANDWICH**  
by **PURITY**

PURITY BISCUIT CO. SALT LAKE • PHOENIX • POCATELLO

Wear Your Letter on  
the Blue Ribbon Winner\*



*Jonesknit*  
**ALL-STAR AWARD  
SWEATER**

SCORES WITH ATHLETIC STARS FOR MORE  
WEAR, COMFORT, APPEARANCE, VALUE

- ★ Custom made to your measurements
- ★ Sleeve stripes can be added as you earn 'em
- ★ Your choice of weights
- ★ Supertwist 100% virgin wool yarns
- ★ Faster Official school colors
- ★ No-sag shoulders
- ★ Your name on the label
- ★ Every sweater registered
- ★ Special school discounts

★ CALIFORNIA STATE FAIRS ★

BLUE RIBBON AWARDS  
1948, 1951, and 1952  
GOLD MEDAL AWARDS  
1953, 1954, and 1956

Order today from the Official Dealer  
in your community or write . . .

**JONES  
KNITTING MILLS**

P. O. Box 37235  
Los Angeles, California

## Nationalism in 1956

by Dr. G. Homer Durban

VICE PRESIDENT, UNIVERSITY OF UTAH

**E**GYPT FLOURISHES its hard-won banner of independence and sits astride the Suez Canal. Israel, long denied freedom of shipment through the Suez Isthmus, long engaged in guerilla warfare during an armed truce, invades Egypt. French and British action follows. The UN Security Council meets and sustains its first veto from the British. Poland and Hungary revolt against governments backed by Russian troops. Moroccans rise against France. Chinese riot against "foreign devils" in Hong Kong. A taxi is overthrown and burned. Its driver is cremated. Men die in the streets of a dozen cities.

Russia "applauds" Tito's national communism. Nationalism, thought by some to be a dying force, is still very much alive. Since Stalin forced out Trotsky in 1924, it has been increasingly apparent that Russian Communism was not truly "international." Rather, Russian Communism was a nationalistic movement veiled by pretense at representing "international socialism" (the "Third International"), and at other times "Pan Slavism." The agents of international conspiracy and intrigue in non-Russian countries may have thought they were promoting world revolution for an international communal order. Actually they served the purposes of an ancient Russian imperialism, using communism and "cultural autonomy" instead of czarism and Russian orthodoxy. A true international order remains to be built. The UN with the veto is yet realistic, and constructive, in this important respect.

In the past ten years, fear and respect for Russian power have often been misplaced with fear of communism as a philosophy and political technique. The truth is that both are political factors of importance. The Polish-Hungarian uprisings of 1956 are particular evidence that Europe's national groupings, let alone "one world," are unready to yield to any enforced political formula or system.

The postwar Russian orbit has been interesting to contemplate. First, Russian troops have occupied the satellite areas. Then comes a "united front" government. Under it a Communist party minority finds place in the cabinet—usually the defense or police ministries. Then the Communist minority forces the non-communist elements out of the government. The communists then take

complete control and enjoy power subject to support from Moscow and the Red army.

An example, high lighting the revolt of October 1956, is Hungary. With about 9 million people, 65 percent Catholic, 26 percent Protestant (Helvetican Evangelical), 5 percent Jewish—and so forth, Hungarians were largely wheat growers. In fact, after Russia, Hungary was the largest European exporter of wheat in 1939. Such people are not convinced communists. In an election for a Provisional National Assembly November 5, 1945, the results were as follows:

Small holders (Conservative) party.....	245 seats
Communists .....	70 seats
Social Democrats .....	69 seats
National Peasant .....	23 seats
Democrats .....	2 seats
	409 seats

Thus the small holders held a clear majority of 245 out of 409 seats. Their leader, Ferenc Nagy (not to be confused with Imry Nagy, the communist), became premier. In June 1947 the regime fell to the communists. Nearly ten years later, in October 1956, the non-communist forces were in revolt against the Russians who backed the communist regime. The Hungarian loyalties and national feelings ran deeper than the ties communist leadership could build and receive sustenance from Russia.

Tito's success as a national communist, rather than as a Soviet tool, has encouraged other national groups. If the postwar Russian empire is cracking up in eastern Europe, no one should expect liberal, free enterprise regimes to follow. Rather, Titoism may well be the pattern. National communist states insisting on autonomy, too, need not necessarily be anti-Russian. Rather, they will be, like Tito, *pro-Hungarian, pro-Polish, pro-patria*.

In June 1950 Professor Merle Fainsod of Harvard wrote in the *American Political Science Review* that the Soviet regime rested on the premise that while the regime "cannot trust substantial elements of its own population, it can still control them." This premise, said Fainsod (who interviewed one hundred persons who had fled the regime in 1949) is one "for which history has still to provide an ultimate test."<sup>1</sup>

(Concluded on page 991)

THE IMPROVEMENT ERA

# Music Makes a

Let these beautiful 12" long playing high fidelity Century records help solve your Christmas gift problems. Brighten the homes of your friends and loved ones this Christmas season with inspiring music.

Save time... Use one of our two Christmas gift plans.

(1) We will mail gift records, Christmas wrapped to the person whose address you give us. You may send us a card to enclose or we will enclose our gift card with your name.

(2) You may purchase our attractive Christmas Gift Certificate which may be redeemed for any of our eleven Albums advertised here. We will mail this certificate to you or to persons whose names you send us to let them make their own selection on the certificate and return it to us. We will then mail them the record they select.

Our regular price (\$3.95) for each album you wish to give prevails for both plans. Price includes everything—gift wrapping, mailing, cards, certificates, etc. Let us make your Christmas shopping easy and your gift long remembered.



Vol. 8—Christmas Gems

A priceless collection of all-time Christmas favorites includes: *Silent Night, O Come All Ye Faithful, Carol of The Bells, Deck The Halls, etc.* **\$3.95**



Vol. 12  
Belshazzar's  
Feast.

BYU's greatest musical effort. The combined resources of the entire Music Department, 600 participants, perform one of the greatest choral masterworks of the 20th Century. **\$3.95**



Vol. 7—A Collection of  
Treasured Mormon Hymns.

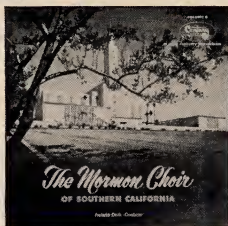
Includes such favorites as: *O My Father, Come, Come Ye Saints, O Ye Mountains High, etc.* **\$3.95**



Vol. 10—Jessie Evans Smith  
Soloist with the famed Tabernacle  
Choir sings Sacred Songs by A.  
W. "Mickey" Hart: *The Missionary, He That Hath Clean Hands, They Found Him In The Temple, etc.* **\$3.95**

Vol. 9—The Mormon Choir  
of Southern California

Southern California's own 200 voice Choir records the selections they have performed in the Los Angeles Temple, Hollywood Bowl, at numerous concerts and on TV and radio networks: *Come, Come, Ye Saints, God Be With You (both recorded in the Los Angeles Temple), Battle Hymn of The Republic, The Lord's Prayer, etc.* **\$3.95**



## IMPORTANT NOTICE

These records may be ordered by direct mail (we pay the postage), or from the Deseret Book Co., the B.Y.U. Book Store, local music and record stores, or through Stake Bookstores (70's Quorums).

Stake Bookstores interested in selling these records, please write Century Distributing Co., 160 West Olive Ave., Burbank, Calif. for full information. Please enclose a letter from Stake President stating that the organization applying for franchise is the official bookstore for that Stake or area.

## OTHER OUTSTANDING CENTURY RELEASES INCLUDE...

(Vol. 1) — The B.Y.U. Madrigal Singers, (Vol. 2) The B.Y.U. A Capella Choir, (Vol. 3, 4 and 5) — Organ Accompaniment for Latter-Day Saint Hymns, (Vol. 6) — Young Rhythm (The B.Y.U. Dance Band)

## CENTURY DISTRIBUTING COMPANY

160 West Olive Ave., Burbank, Calif.

Enclosed you will find check ☐, money order ☐ for the following amount \$\_\_\_\_\_ for the encircled records:

VOLUME 1 2 3 4 5 6 7 8 9 10 12

Enclosed is 50¢ for your 7" 33 1/3 RPM Demonstration Record ☐

Send me the encircled records (to the address below) ☐

I will use your GIFT PLAN No. 1 ☐ or No. 2 ☐ and have attached names and mailing instructions for gift records.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

(California Residents add 4% Sales Tax)

MUSIC FOR *Latter Day Saints* ON



# The IMPROVEMENT ERA

"The Voice of the Church"



VOLUME 59 NUMBER 12 December 1956

Editors: DAVID O. McKAY - RICHARD L. EVANS

Managing Editor: DOYLE L. GREEN

Associate Managing Editor: MARBA C. JOSEPHSON

Production Editor: ELIZABETH J. MOFFITT

Research Editor: ALBERT L. ZOBELL, JR.

Manuscript Editor: EILEEN GIBBONS

Contributing Editors: ARCHIBALD F. BENNETT - G. HOMER DURHAM

FRANKLIN S. HARRIS, JR. - MILTON R. HUNTER - HUGH NIBLEY

LEE A. PALMER - CLAUDE B. PETERSEN - SIDNEY B. SPERRY

General Manager: ELBERT R. CURTIS Associate Manager: BERTHA S. REEDER

Business Manager: VERL F. SCOTT

Subscription Director: A. GLEN SNARR

Regional Advertising Representative: THAYER EVANS

## The Editor's Page

Christmas and Permanent Peace.....President David O. McKay 893

## Church Features

Your Question: Prayer and Fasting.....Joseph Fielding Smith 894  
Joseph Smith, Prophet of the Living God (A reprint).....James E. Talmage 896

There Were Jaredites—"Our Own People," cont.....Hugh Nibley 906  
The Child Grows—MIA Reading Course: Jesus the Christ—VL.....Doyle L. Green 908

Be Honest with Yourself—Great Men Pray.....912  
General Conference Section.....913

Spirituality, the Goal in Life.....President David O. McKay 914  
Our Message to the World.....President Stephen L. Richards 916

"Go Ye Not after Them".....President J. Reuben Clark, Jr. 919  
They Bear Witness.....President Joseph Fielding Smith 921

The Church Moves On.....886 Melchizedek Priesthood.....976  
General Conference Index.....887 Presiding Bishopric's Page.....978

## Special Features

A Christmas Letter from President David O. McKay to his Brother, Thomas E. McKay 899

On the Bookrack.....903  
Books for Children this Christmas.....910

The Spoken Word from Temple Square.....Richard L. Evans 946, 969, 972, 989

Exploring the Universe, Franklin S. Harris, Jr.....881  
These Times, Nationalism in 1956, G. Homer Durham.....882

General Conference Index.....887

Today's Family  
Kindness for Christmas, Eileen Gibbons.....980  
A Little Goes a Long Way, Ruth K. Kent.....984

Handy Hints.....983  
Your Page and Ours.....992

## Stories, Poetry

Never Too Late for Christmas.....Vesta Crawford 900  
A Dress for Cinderella.....Lois Snelling 904

Frontispiece, Christmas Shopping with the Twins, Dorothy J. Roberts.....891  
For a New Mother at Christmas, Ethel Jacobson.....350

Poetry Page.....892  
Mother Mountain, Eugenia Moore.....362  
Christmas Eve, Eleanor A. Chaffee.....902  
Udying Fires, Eva W. Wangsgaard.....365  
Recipe, Bernice Ames.....383

## Official Organ of

THE PRIESTHOOD QUORUMS,  
MUTUAL IMPROVEMENT ASSO-  
CIATIONS, DEPARTMENT OF  
EDUCATION, MUSIC COMMITTEE,  
WARD TEACHERS, AND OTHER  
AGENCIES OF

The Church of  
Jesus Christ  
of Latter-day Saints

## The Cover

The head of Christ by Heinrich Hofmann provides an especially appropriate cover for the Christmas and general conference issue of THE IMPROVEMENT ERA. The penetrating quality of the Savior's gaze reaches deep into the hearts of the beholders. Heinrich Hofmann (1824-1902), a German painter of historical subjects, early became popular for his paintings dealing with the life of Christ. So excellent was his art that many of these paintings have been widely reproduced. The original painting hangs in the Riverside Church, New York City. Photography by Three Lions.

## EDITORIAL AND BUSINESS OFFICES

50 North Main Street

Y.M.M.I.A. Offices, 50 North Main St.

Y.W.M.I.A. Offices, 40 North Main St.

Salt Lake City, Utah

Copyright 1956 by Mutual Funds, Inc., and published by the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$2.50 a year, in advance; foreign subscriptions, \$3.00 a year, in advance; 25c single copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103. Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. Manuscripts are paid for on acceptance at the rate of 1¢ a word and must be accompanied by sufficient postage for delivery and return.

## Change of Address

Thirty days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

## National Advertising Representatives

TOWNSEND, MILLSAP & CO.

110 Sutter St.

San Francisco, California

TOWNSEND, MILLSAP & CO.

672 Lafayette Park

Los Angeles 57, California

SADLER AND SANGSTON ASSOCIATES

342 Madison Ave.

New York 17, N.Y.

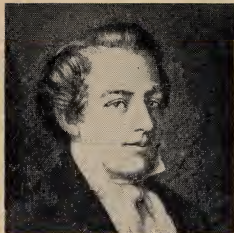
DAVIS & SONS

30 N. LaSalle St.

Chicago, Illinois

Member, Audit Bureau of Circulations

THE IMPROVEMENT ERA



JOSEPH SMITH

Let the LDS BOOKS CLUB help solve your  
Christmas shopping problem  
by sending choice Church books to your  
family and friends!

Current Selection—just off the press

Compiled by Alma P. Burton

## Discourses of The PROPHET JOSEPH SMITH

NO MAN in this dispensation has had the insight into the gospel plan and the understanding of the teachings of the Lord as had the Prophet Joseph Smith. For many years the Church has needed a book of his teachings arranged according to subject matter. This is that book. Classified under such topics as "God and Man," "Priesthood," "Revelation," "The Kingdom of God," "First Principles of the Gospel and Gifts of the Spirit," "Missionary Work," and many others, the book will assist all who read it to understand better the Prophet Joseph Smith, the plan of salvation, and the doctrines and practices of the Church of Jesus Christ of Latter-day Saints. It sells for \$3.00.

### HOW THE CLUB PLAN WORKS

1. You join the club by ordering the book "Discourses of the Prophet Joseph Smith" or one of the four alternates described below. You may order two or more of the books if you desire. Fill out the coupon and mail along with your check or money order. (C.O.D. orders are accepted from U.S. or possessions.)
2. Each month after you become a member you will receive in the mail reviews of several books, carefully selected, with one named as the book of the month. If you wish to receive the top book you do nothing—it will be sent to you in the mail, postpaid, along with a statement. If you do not want the book, you return the post card provided for an alternate choice (or none at all).
3. After you have purchased four books, a fifth will be sent you FREE. You select this bonus book from a long list of choice Church books which will be provided.
4. You may order only four books during the year, but you may order one or more each month, if you desire.



Memberships are always open, but by joining now you can take advantage of this Christmas service, give gifts that will bring an eternity of inspiration and enjoyment, reduce your shopping and mailing problems, and at the same time start yourself on the road to building that long-desired library of Church books.

Each four books you buy (including gift selections) entitle you to a FREE bonus book which you will choose from a list of choice selections we will provide. We will mail your books the day the order is received, postpaid, enclosing an appropriate gift card if you desire.

In addition, membership in the LDS Books Club will give you these advantages every month in the year:

- **SAVINGS**  
of about 20% thru a free bonus book plan.
- **CONVENIENCE**  
of books delivered to your door.
- **METHODICAL**  
way of adding to your library.
- **BEST NEW LDS BOOKS**  
as they come from the press.
- **OLDER LDS CLASSICS**  
such as the alternates below.
- **CAREFUL SELECTION**  
of ALL books recommended.

# LDS Books Club

### ALTERNATE SELECTIONS

**JESUS THE CHRIST**, by Dr. James E. Talmage. A study of the Messiah and his mission according to holy scriptures, both ancient and modern. MIA reading course book for two years. \$3.00

**RESEARCH IN AMERICAN GENEALOGY**, by E. K. Kirkham. An authoritative book on genealogy, providing guidance and helps for experienced researchers as well as for beginners. \$4.00

**TELL ME A STORY**. A collection of fifty stories from the "Children's Friend." Particularly suitable to children from the age of six to fourteen. \$3.00

**WILL A MAN ROB GOD?**, by Dr. Milton R. Hunter. This General Authority discusses tithing, pointing out what the Lord and the prophets have taught over the years and the necessity of observing this important law. \$3.00

### FILL OUT AND MAIL THIS COUPON NOW

LDS BOOKS CLUB, 161 East Utopia Avenue, Salt Lake City 15, Utah

Gentlemen:

Please enroll me as a member of the LDS BOOKS CLUB and send me the current selection, Discourses of The Prophet Joseph Smith, or (and the alternate(s) below. I understand that I will receive a free bonus book with each four selections I buy.

NAME .....

ADDRESS .....

CITY AND STATE .....

Amount of Check or Money Order enclosed \$..... Please send C.O.D. ☐  
(Utah residents add 2% sales tax.)

☐ Please send Discourses of The Prophet Joseph Smith—\$3.00

— ALTERNATES —

Please Send:

- |   |        |  |        |
|---|--------|--|--------|
| <input type="checkbox"/> JESUS THE CHRIST .....   | \$3.00 | <input type="checkbox"/> WILL A MAN ROB GOD? ..... | \$3.00 |
| <input type="checkbox"/> RESEARCH IN AMERICAN GENEALOGY .....   | \$4.00 | <input type="checkbox"/> TELL ME A STORY .....     | \$3.00 |
| <input type="checkbox"/> I am also attaching a sheet which contains my gift orders. (Be sure to include complete names and addresses of each person to whom you are sending books.) |        |  |        |

If you do not wish to mutilate this page, send information required on a separate sheet.



# THE CHURCH MOVES ON

## *A Day to Day Chronology of Church Events*

### September 1956

**20** ELDER George Q. Morris of the Council of the Twelve dedicated the chapel of the Gore (Oklahoma) Branch, Central States Mission. During the mission tour by Elder Morris, chapels were also dedicated at Ardmore, Oklahoma; Larned and Salina, Kansas; Barney and Rolla, Arkansas, and Jefferson City, Missouri. A new recreational hall and quarters for the mission were dedicated at Independence, Missouri, as well.

**23** PRESIDENT David O. McKay dedicated the chapel of the Cambridge Branch, New England States Mission. Elder Harold B. Lee of the Council of the Twelve dedicated the Ben Lomond (Utah) Stake center, which is also the chapel for two wards in North Ogden.

Flagstaff Stake was formed from portions of Snowflake (Arizona) Stake and the California Mission, with President Burton Rush Smith sustained as president and Elders Frank Jason Randall and Richard M. Allen sustained as counselors. To form the new stake the Flagstaff and Winslow wards were taken from the Snowflake Stake, and Prescott and Verde Valley branches of the California Mission were given ward status in the new stake organization. Other branches taken from the California Mission for the new stake were Williams, Chino Valley, and Bagdad, with an organized Sunday School at Grand Canyon dependent upon Williams Branch.

**28** ELDER John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Pride (Louisiana) Branch, Southern States Mission.

**29** THE FIRST PRESIDENCY announced the appointment of President Reuel E. Christensen of the South Sanpete (Utah) Stake to preside in the Great Lakes Mission. He will be accompanied to the mission field by his wife and two of their five children. He will succeed President Lorin L. Richards in the mission field. President Christensen, as a young man, served for twenty-eight months in the Australian Mission. He has also been a member of his ward bishopric.

The First Presidency announced the appointment of Elder Charles I. Sampson of the East Sharon (Utah) Stake high council to be president of the

Samoan Mission, succeeding President Howard B. Stone. President Sampson's wife and four of their five children will accompany him to the field of labor. As a young man he served for three years in the Samoan Mission. He is also a former member of the San Bernardino (California) Stake high council.

**30** BISHOP Carl W. Buehner of the Presiding Bishopric dedicated the South Davis (Utah) Stake center. It is also the home of Val Verda and Val Verda Second wards.

Spanish Fork Stake, number 233 in the roll call of stakes, was formed from portions of Palmyra (Utah) Stake, with Elder Joseph Y. Toronto, formerly first counselor in the Palmyra Stake, as president, and Elders Byron T. Geslison and Bernard Grant Lason as counselors. The wards in the stake are the Spanish Fork First, Second, Fifth, Eighth, Salem, and Salem Second, and the Birdseye and Thistle branches.

President J. Angus Christensen of the Palmyra Stake and his second counselor, Elder M. Blaine Hansen, were released.

Now included in the Palmyra Stake are Spanish Fork Third, Fourth, Sixth, Seventh, Palmyra, Lakeshore, Leland, and Benjamin wards. Benjamin Ward had been transferred during the week end from Nebo Stake. Sustained as president of Palmyra Stake was Elder James Austin Cope, Jr., with Elders Merrill J. Hallam and Clair Otto Anderson as counselors. Elders Harold B. Lee of the Council of the Twelve and Elder Clifford E. Young, Assistant to the Council of the Twelve, effected these organizations.

Elder J. Elliot Cameron sustained as president of the South Sanpete (Utah) Stake, succeeding President Reuel E. Christensen, recently called as president of the Great Lakes Mission. President Cameron's counselors are Elders Vernon L. Kunz and Neil C. Frischknecht. President Christensen's counselors, released with him, were Elders H. Alvah Fitzgerald and R. Clair Anderson.

### October 1956

**3** PRESIDENT David O. McKay dedicated the new Relief Society building on North Main Street, on the opening day of the semi-annual general conference of the Relief Society of the Church.

**4** THE RELIEF SOCIETY concluded its semi-annual two-day conference.

**5** THE one-hundred-twenty-seventh semi-annual conference of the Church began in the Tabernacle on Temple Square.

Reunions of missions and servicemen's group were held.

A meeting was held in the Salt Lake Tabernacle in the evening under the direction of the Presiding Bishopric.

**6** AN EARLY morning Church welfare meeting was held on Temple Square.

The sessions of the semi-annual conference continued.

More than thirty-thousand priesthood bearers heard the priesthood session of the conference conducted in the Tabernacle. Direct telephone wires brought that service to congregations of men assembled in more than eighty Church buildings as far away as New York City and Mexico.

Other groups of returned missionaries and friends held reunions.

The First Presidency announced the appointment of Elder Glen G. Fisher of Hill Spring, Alberta, Canada, to preside in the South African Mission. He will succeed President LeRoy Duncan. President Fisher filled a mission in the Northern States Mission and for five years served as president of the Western Canadian Mission. He is a former bishop of Hill Spring Ward, Alberta Stake. At the time of this call to South Africa, he was serving on the Alberta Stake high council. Mrs. Fisher and two of their five children will accompany him on this mission.

The First Presidency announced the appointment of Elder Ralph D. Olson of Logan, Utah, as principal of the Liahona College in Tonga. He succeeds Ermal Morton, who has filled the position for several years.

The First Presidency set apart Elders Evan O. Darley and Nolan F. Olsen as counselors to President A. George Raymond of the Logan Temple.

**7** THIS was the third and concluding day of the semi-annual conference.

Elder Alma Sonne, Assistant to the Council of the Twelve, spoke to the subject "Faith, the Bedrock of Life" on the Church of the Air program of the Columbia Broadcasting System's radio network.

The general conference of the Deseret Sunday School Union was held in the Salt Lake Tabernacle.

## OCTOBER CONFERENCE INDEX

### Speakers

Bennion, Adam S.	931
Benson, Ezra Taft	953
Brown, Hugh B.	949
Buehner, Carl W.	960
Christiansen, ElRay L.	930
Clark, J. Reuben, Jr.	919
Evans, Richard L.	951
Hanks, Marion D.	925
Isaacson, Thorpe B.	923
Ivins, Antoine R.	935
Kimball, Spencer W.	937
Kirkham, Oscar A.	929
Lee, Harold B.	940
Longden, John	936
McConkie, Bruce R.	952
McKay, David O.	914, 948
Morris, George Q.	933
Moyle, Henry D.	955
Petersen, Mark E.	947
Richards, LeGrand	927
Richards, Stephen L.	916
Romney, Marion G.	925
Sill, Sterling W.	942
Smith, Eldred G.	948
Smith, Joseph Fielding	921
Stapley, Delbert L.	964
Wirthlin, Joseph L.	945
Young, Clifford E.	922
Young, Levi Edgar	964
Young, S. Dilworth	944

### Subjects

America	923, 953
Apostasy	919, 949
Articles of Faith	916, 951
Atonement	925
Auxiliaries	968
Book of Mormon	921
Chastity	964
Church Beliefs	916
Church Growth	914
Commandments	930, 951
Conversion	922, 952
Dimensions of Life	942
Europe	931
Foreign Language Training	955
Holy Ghost	948
Home	944, 964
Indians	937
Jews	927
Joseph Smith	933, 940
Knowledge	945, 948
Man	933
Marriage	935, 936
Missionaries	916, 931, 955
Prayer	923, 953
Prophecy	927
Restoration	935, 949
Sabbath Day	929
Scriptures	919, 935
Servicemen	931
South America	955
Spirituality	914, 922
Temples	936, 945
Three Witnesses	921
Truth	951
Voting	968
Word of Wisdom	925, 945, 947
Youth	944, 947

NOTE: Upon the advice of their personal physicians neither Elder Thomas E. McKay, Assistant to the Council of the Twelve, nor President Milton R. Hunter of the First Council of the Seventy addressed the conference. Elder Alma Sonne, Assistant to the Council of the Twelve, spoke on the Sunday morning "Church of the Air" of the Columbia Broadcasting System's radio network. The priesthood session talks will appear in the Conference Report.

DECEMBER 1956

# SAFeway

## A Friend of the Family ...



The lowest food prices are ALWAYS found at Safeway. Safeway savings mean better eating on the same budget. That's why Safeway is a friend of the whole family.

# SAFeway

## A Friend of the Farmer

Safeway is a friend of the farmer, too, by finding top-price markets for the quality agricultural products raised in Utah and Idaho. Typical examples are Fresh Fruits and Vegetables.



**Safeway Stores purchased \$3,787,742 in fresh fruits and vegetables from Utah and Idaho farmers last year.**

These purchases consisted of pears, apples, apricots, prunes, peaches, cherries, celery and cabbage, onions and other products. These products were not only sold in local Safeway Stores but in a 23-state market all the way from California to New York.

Here are examples of Safeway purchases in Utah and the percentage of total shipments out of state made by Safeway:

ITEM	CARLOADS PURCHASED	% OF TOTAL SHIPMENTS OUT OF STATE
Peaches	85	30%
Cherries	32	17%
Pears	28	70%
Apples	49	32%
Apricots	16	31%
Celery	16	12%
Cabbage	24	17%

Safeway, by exporting fruits and vegetables to other areas, brings new dollars into the Intermountain Area, thus helping the farmers . . . and what helps the farmers, helps Safeway.

**SAFeway IS A FRIEND OF THE FAMILY  
... AND A FRIEND OF THE FARMER**

Shop  SAFeway

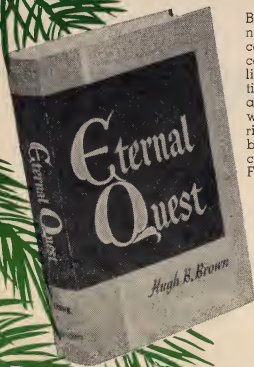
# The Books most wanted are usually Bookcraft Publications

1.

## Eternal Quest

By Hugh B. Brown

Booklovers will want this new book because it contains the choicest discourses of the author delivered throughout a lifetime of Church service and is mingled with rich, warm, soul-stirring experiences gained during both peace and war. Includes also his "Rational Faith" series. **\$3.50**



2.

## Motherhood, a Partnership With God

Compiled by  
Harold Lundstrom

Here is a delightfully inspiring book which will be a welcome gift for every wife and mother. This authoritative volume contains choice editorials from the Relief Society Magazine as well as the words of the General Authorities on wifehood, responsibilities of motherhood, and many other pertinent topics. **\$3.50**

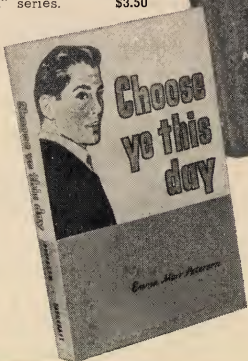


3.

## Choose Ye This Day

By Emma Marr Petersen

Here is a particularly appropriate gift for those of college age. It reveals the problems faced by this age-group in reconciling philosophy, science, and worldliness with religious truths. An excellent aid to youth on such matters as marriage, word of wisdom, recreation, segregation, and inter-racial marriages. If you liked "For Time or Eternity?" you'll like this book, too. **\$2.00**



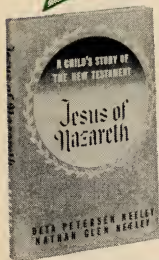
# Inspiring Books for Youth

4.

## Jesus of Nazareth

By Dr. Deta Petersen Neeley

A composite of the four gospels of the New Testament, this glorious new child's story of the Savior's life has been inspirationally woven against a backdrop of historical authenticity and is told in a dramatic style which anyone with fourth-grade reading ability can readily understand. An enlightening book for young and old alike by the author of the series: "Child's Story of the Book of Mormon." **\$2.00**



5.

## An Adventure in Faith

By S. Dilworth Young

Here is high adventure at its very best — the soul-stirring story of Jed Colby who, when just a boy, was shipwrecked from his home in England, shipwrecked in the Gulf of Mexico, spared from a watery grave to join the Mormon Battalion and trek to California. This exciting story will appeal strongly to boys and girls 11 to 16 years of age. **\$1.75**



6.

## Tell Me A Story

Here are 50 fascinating and delightful stories ideally suited for boys and girls 6 to 14 years of age — the very best gleaned from The Children's Friend. A wonderful companion volume to the best seller, "A Story To Tell." **\$3.00**

40,000 copies sold!

## Doctrines of Salvation

Sermons and Writings of Joseph Fielding Smith

Compiled by Bruce R. McConkie

This popular series contains a wealth of heretofore unpublished information on vital gospel doctrines . . . written with rare spiritual insight in an easy-to-understand language.

7.

### Volume I

Is God progressing? What was the nature of our pre-existent life? What is the real story of the creation? What about evolution? These and many other debated subjects answered authoritatively.

8.

### Volume II

Clear-cut answers on celestial marriage, the degrees of glory, salvation for the dead, temples, the resurrection, etc.

9.

### Volume III

Explains the events and signs which will precede the second coming of the Savior, prophecies concerning this glorious day, conditions during the millennium, and many other little understood principles.

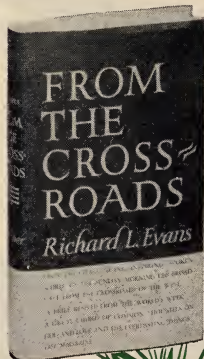
**GIVE THE ENTIRE SERIES — JUST \$3.25 EACH.**

10.

### From the Crossroads

By Richard L. Evans

More than 100 of the choicest sermons delivered during the world-famous Tabernacle Choir broadcasts have been assembled by the author of "The Spoken Word," Elder Richard L. Evans. These sparkling two-to-three-minute sermons contain thoughts on God and love and the everlasting things. **\$2.75**



#### OTHER BOOKS BY RICHARD L. EVANS

And the Spoken Word	\$2.50
This Day and Always	\$2.50
Unto the Hills	\$2.50
At This Same Hour	\$2.50
Tonic For Our Times	\$2.50



# BOOKCRAFT

PUBLISHERS TO THE L.D.S. TRADE

1186 SOUTH MAIN • IN 7-7911

BOOKCRAFT

Dec. 1956

1186 South Main, Salt Lake City, Utah

Please send the following circled books:

1 2 3 4 5 6 7 8 9 10

for which I enclose check ( ) or money order ( ).

Name.....

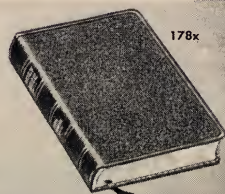
Address.....

City..... State.....

Which  
of these fine  
**Oxford Bibles**  
will you give  
this Christmas?

Those old folks you love  
will thank you every day for the big,  
easy-to-read type in this compact Text  
Bible. French Morocco. *Ultrathin*  
Oxford India paper. Gold edges. 3  
colors.  $5\frac{1}{2} \times 7\frac{1}{4} \times 1\frac{1}{8}$ ". \$15.00

The beginning student  
will be inspired to serious study with  
a de luxe edition of the Pilgrim Bible.  
Fully annotated. Morocco. *Ultrathin*  
Oxford India paper. Gold edges. Choice  
of 3 colors.  $5\frac{1}{8} \times 7\frac{3}{8} \times 1\frac{1}{8}$ ". \$16.00



**That young person**

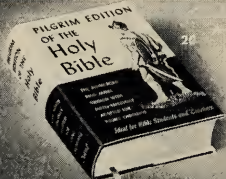
you're proud of will welcome this Sco-  
field Reference Bible. French Morocco,  
leather lined. Concordance. *Ultrathin*  
Oxford India paper. Gold edges.  $5\frac{1}{2} \times$   
 $8\frac{1}{8} \times \frac{7}{8}$ ". Red or black. \$18.00

**Mother and Dad**

deserve the best — a beautiful, large  
Scofield Bible bound in hand grained  
Morocco, leather lined. *Ultrathin*  
Oxford India paper. Gold edges. Choice  
of 6 colors.  $5\frac{1}{2} \times 8\frac{1}{8} \times \frac{7}{8}$ ". \$23.00

**Your Minister or Teacher**

can take this thin, handy Reference  
Bible everywhere. Natural Grain Mo-  
rocco, leather lined. Concordance.  
*Ultrathin* Oxford India paper. Gold  
edges. 5 colors.  $5 \times 7\frac{1}{8} \times 1\frac{1}{8}$ ". \$14.00



**The lovely bride-to-be**

will always treasure the Bible she car-  
ries at her wedding. Washable French  
Morocco. Silver edges. Gift Boxed:  
Marriage Certificate. *Ultrathin* Oxford  
India paper.  $3\frac{3}{8} \times 5\frac{3}{8} \times \frac{5}{8}$ ". \$5.75

**The new Bible reader**

will find the Pilgrim Bible's simplified  
helps a perfect introduction to Bible  
study. Cross references, complete in-  
dex, special maps. Blue cloth over  
boards.  $5\frac{1}{8} \times 7\frac{3}{8} \times 1\frac{1}{8}$ ". \$5.00

**That special reader**

who prefers the words of Jesus in red.  
Red Letter Concordance edition, col-  
ored illustrations, Presentation Page  
and Family Record. French Morocco.  
 $5 \times 7\frac{1}{4} \times 1\frac{3}{8}$ ". \$10.00

*More than 200 styles priced from \$2.00 to \$26.50*

**Oxford—America's Gift Bible since 1675**

AT YOUR BOOKSELLER • OXFORD UNIVERSITY PRESS, Inc., 114 Fifth Avenue, New York 11



—Photo by Leland Van Wagoner

## *Christmas Shopping with the Twins*

*(Age Three)*



MY LITTLE MAGI, you have led me back  
To the world of wonder from the land of lack—  
Small hands urging me through the city-maze  
Where emerald and ruby wink and blaze.  
Sight and fingers fondle the gifts piled high,  
Each texture wonderful to hand or eye.  
Humbled, a little shamed, I walk your earth,  
Sensing within, the sweet and solemn birth  
Of innocence renew my wearied mind.  
I trail your shining wonder down streets lined  
With lighted stars hung over jeweled firs;  
Always ahead a higher, white beam stirs.  
You lead me, with delighted gestures, far,  
Nor rest until we reach the tallest star.

*by Dorothy J. Roberts*



## IN BETHLEHEM

By Pansy H. Powell

IMPERIAL Rome was Mistress of the West,  
Wearing a many-jeweled diadem;  
Athens bore sculptured beauty on her  
breast—  
But Christ was born in humble Bethlehem.

Great Caesars ruled their world with iron  
hand,  
Their martial legions camped by plain and  
fen;  
But out of David's house in Israel land  
A child was born to lead the world of men.

In Herod's palace on the holy night  
A thousand flambeaux threw their beams  
afar;  
But Mary's travail knew no brighter light  
Than earthward brightness from a distant  
star.

The hostleries of Bethlehem were warm  
And soft the cushions where rich travelers  
lay;  
But Mary housed with best life of the farm,  
And baby Jesus slept on manger hay.

Gone are the worldly wealth, the pomp, the  
crown,  
But these remain forever undefiled:  
The star that shone upon the little town,  
O Bethlehem! O holy manger Child!

## WINTER SUNSET

By Vesta Nickerson

THE SHADOWS, lengthening, pursue  
The silent golden flight  
Of winter sunlight till, marooned  
Upon a mountain height,  
Besieged by time, the captive flame  
Ignites a crimson fire  
And turns the distant snowy peak  
Into a sunset pyre.

## FORESTS FOR SALE

By Maryhale Woolsey

DOWN FROM the mountains they came,  
And from far, cool, wooded lands,  
Down to the city's vacant lots  
And narrow streetside stands;

Only the soft-falling snow  
Is familiar to them, and the breeze  
Whispering winter-wanderer songs  
To the lonely, lost young trees;

They are breath of the mountain heights,  
Of the wild stream's crystal trail—  
Brief green groves among city walls,  
Christmas-tree forests for sale!

## CHRISTMAS EVE

By Ila Lewis Funderburgh

CHRISTMAS EVE! A stillness lies  
Over expectant earth and skies;  
With joy and reverence men wait  
In every land to celebrate  
The natal day of Him whose birth  
Made angels sing of peace on earth.

As voices chant good will to men,  
May it throughout the world again  
Be true in honor and in love,  
Blessed by the Prince of Peace above:  
Peace reigns on earth.

## THE IMPROVEMENT ERA

## IF I COULD BE AN ARTIST

By Frances Yost

I STOOD in the art gallery and gazed  
At paintings of this Man of Galilee.  
Artists with best intent had paraphrased  
With brush and oils, a mere facsimile  
Of him, the Son of God, Immortal One.  
They wanted nothing worldly to touch him,  
Yet none had portrayed Christ in orthodox.  
If I could be an artist, have my whim,  
Each mortal's agony would line his cheek;  
Sadness would fill his eyes for each shed  
tear.  
Yet he would be of powerful physique,  
In sacred robes, purest white chemere.  
Would that some artist's brush could thus  
impart  
The crowning glory of his loving heart!

## MARY'S LULLABY

By Frances Minden Boggs

WHEN CAROLS ring beneath a Christmas  
sky,  
I seem to hear above their melody,  
The obligato of a lullaby  
Lost in the silence of antiquity;  
Yet every Christmas time the soft refrain  
Is heard once more within the human heart  
That listens as the lilt of that sweet strain  
Sounds high above the clamor of the mart.

A holy hush prevails . . . the song  
Is blended with the music of the spheres,  
And through the pause the plaintive notes  
prolong  
The muted rhapsody of joy and tears.

O may that vibrant echo never cease  
Until all men shall find the Prince of  
Peace!

## GIFT FROM CHRISTMAS

By Mildred Fielder

CAN YOU sing when the songs of the Christ-  
mas are sung?  
Are you lifting your voice with a smile?  
When the bells of the birthday of Jesus are  
rung,  
Do they chime in your heart for a while?  
Let your grief be forgotten when Christmas  
is here.  
For a day lay aside all your woe.  
Let your love be remembered in holiday  
cheer,  
And your heart will re-echo its glow.

## THE PEACEMAKER

By Gail Brook Burkett

WHEN CONTROVERSY rears its head,  
She always gently chides,  
"Although a pancake's mighty thin,  
"It always has two sides."

That homely wisdom serves to put  
Her friends and family  
Into a mood so reasonable  
That they can soon agree.

## AWARENESS

By Marie Daerr

AT CHRISTMAS TIME, my heart becomes  
A child, wide-eyed and listening,  
To catch each golden candle-beam,  
Each carol note, each church bell's ring.

It stares in wonder at a Star  
That sets the East ablaze with light  
And scarcely can believe the sound  
Of angel choirs in the night.

It stands on tiptoe, lest it miss  
A manger bed, with hay piled deep,  
And smiles to hear the songs with which  
Another Child is soothed to sleep.



—An Eva Luoma Photo

## PEACE HAS A CHRISTMAS RING

By Bernice Ames

PEACE HAS a Christmas ring  
Bell-toned, with songs the carolers  
Sing.

Peace sings the cherubic choir  
Holding the candles' votive  
Fire.

Peace twinkles from lighted pine  
Where tinsel angels and snowflakes  
Shine.

Peace tapers the yule log's flame  
And glows in the kindled warmth  
Of his Name.

## FOR CHRISTMAS

By Gladys Martin

I WANT something for my dreams  
Made of glad and golden gleams—  
Something that can make a Monday  
Wear a halo just like Sunday,  
Say a name into the dark  
And hear the singing of a lark,  
Take a twinkling wisp of laughter  
And star my heart forever after.  
I don't want laces thin as mist,  
Gold and silver diamond kissed.  
I want something really smart,  
Something special . . . like your heart.



# Christmas and Permanent Peace

*by President David O. McKay*

**A**ND SUDDENLY there was with the angel a multitude of the heavenly host praising God, and saying:

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13-14.)

Such was the glorious message that accompanied the birth of the Babe of Bethlehem nearly two thousand years ago. Since then, as nations celebrate the event, people enjoy for a day at least the joys of Christian brotherhood, and realize in part what it would mean to mankind if peace and the good will of Christmas could be made a permanent reality.

To obtain this feeling permanently men and nations must have a change of heart. Hate and envy, suspicion and greed must be supplanted by sympathy, forbearance, tolerance, and justice before the hoped-for time comes that "nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.)

Man's suspicion and lack of trust is one of the greatest enemies of peace. Nations are distrustful of one another. This lack of confidence in one's fellow man is even more of an individual than a national vice. We are prone to magnify weaknesses and to imagine vices in others that do not exist.

Every true Christian, and especially every faithful member of the Church of Jesus Christ of Latter-day Saints, should be militant in defending the principles of the gospel as given by our Lord and Savior, for, in the words of Mark Hopkins, true Christianity "promotes industry, honesty, truth, kindness. It humbles the proud, exalts the lowly, upholds law, favors liberty, is essential to it, and would unite men in one great brotherhood. It is the breath of life to social and civil well-being here, and spreads the azure of that heaven

into whose unfathomed depth the eye of faith loves to look."

There has been but one perfect character in the world—the peerless personality of Jesus of Nazareth, the Son of God, the Redeemer of the world. No man can do better than accept Christ as the great Exemplar and the safest Guide.

It is not an easy thing in this old world to make God the center of our being. To do so we must determine to keep his commandments. Spiritual attainment—not physical possessions, not the indulgence and the gratification of the body—must be the chief goal.

Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. We should seek first the kingdom of God and his righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished.

I know of no force so potent in eradicating these and all other enemies of peace from the human heart as the gospel of Jesus Christ. True religion is today the world's greatest need—a sense by the individual of a relationship with God—that indefinable something which enters into the soul of man and which unites him with his Creator.

Only through the application of righteous principles by individuals and by governments, can nations learn war no more, and establish a permanent peace.

Obedience to the gospel of Jesus Christ will bring peace on earth because it means good will toward all men.

May the peace of our Father in heaven abide in your hearts as you draw near to him in prayer

*(Concluded on following page)*

## *The Editor's Page*

## The Editor's Page

(Concluded from preceding page)

and in praise this Christmastide. May the sick be restored; the sorrowing be comforted; the lonely have their hearts lifted; and the weary be rested; the needy be fed; may the doubting receive assurance; and may evil and designing men be confounded.

With all my heart I wish the members of the Church of Jesus Christ of Latter-day Saints in all the world, and mankind everywhere, the joys of the Christmas season and that those joys will lift them up into a realm where we would do to each other as we would have each other do unto us.

# Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

## Prayer and Fasting

### Question:

"How old is the law of prayer and fasting? We know that prayer and fasting were practised in the days of our Savior. Was it also a law in ancient Israel? When was it introduced as a commandment in this dispensation, and when and why was the day changed from Thursday to the first Sunday of each month? We have discussed these questions, and there is a difference of opinion."

### Answer:

Fasting we may well assume is a religious custom that has come down from the beginning of time, and always associated with prayer. There are numerous customs and practices that were given anciently about which the knowledge became so common that their origin has been lost in antiquity; therefore we cannot give time or place where the first commandment on fasting was given. It was common in the most ancient times, and there are numerous incidents recorded in the Old Testament indicating that it was well established not only among the true worshippers of Deity but also among the heathen nations. All of this indicates the antiquity of fasting, which we may presume was revealed to Adam.

We may obtain the understanding from the writings of Isaiah that fasting and prayer were commanded by the Lord. For their perversion of this doctrine, Isaiah rebukes Israel and endeavors to bring them back to the path of faithful obedience. His words and commandment are as follows:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

"Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

"Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your feast ye find pleasure, and exact all your labours.

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"<sup>1</sup>

Here Isaiah points out clearly the intent of the fast. It was observed with a contrite spirit, a humbled heart, before the Lord. Evil was to be forsaken, prayer and supplication offered with a covenant to feed the hungry, clothe the naked, and let the oppressed go free. If they would do this, then, said the Lord, "shall thy light break forth as the morning and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy reward."<sup>2</sup> Israel, however, had perverted the fast and thus merited Isaiah's and the Lord's rebuke.

All through the Old Testament we find evidence of the observance of fasting and prayer. Two of the best examples are worthy of mention here. The first is the story in the book of Esther. This story should be familiar to everyone. Briefly, Haman, the enemy of the Jews, forced the king to make a decree that all the Jews within the kingdom should be destroyed. The law was one that could not be revoked. Esther, the queen, sent a petition to all the Jews saying:

"Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish I perish."<sup>3</sup> Her petition before the king bore fruit, and while the king could

<sup>1</sup>Isaiah 58:1-7.

<sup>2</sup>Ibid., 58:8. Isaiah points out clearly the real intent of the fast. It is to be observed in the spirit of humility and worship. The poor were to be remembered and fed; the naked were to be clothed; and the burdens of the oppressed were to be relieved. Who dare say that the welfare plan was not a commandment to ancient Israel? Yet the people had made mockery of it.

<sup>3</sup>Esther 4:16.

not change the decree, he countered it by permitting the Jews to arm and defend themselves. Another striking example of fasting is recorded in the book of Daniel. When the tricksters plotted against Daniel and had him cast into the den of lions according to the unchangeable law and when the king wished to deliver him, the plotters said: "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establishes may be changed."<sup>1</sup> Then the king went to the palace and passed the night in fasting: "neither were instruments of music brought before him: and his sleep went from him."<sup>2</sup> Daniel also sought the Lord in fasting and prayer when seeking the favor of the Lord.<sup>3</sup>

In the New Testament also there are numerous references to fasting and prayer, when blessings were expedient from the Lord. In this case it is sufficient to refer to the commandment of our Savior, taught in the great Sermon on the Mount, and to the healing of the youth possessed by an evil spirit. On the mount the Savior said:

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fastest anoint thine head, and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."<sup>4</sup>

The other incident is the casting out of the devil from the youth whom the disciples could not heal. The disciples asked the Lord why they had failed. He informed them that it was because of their lack of faith, for if they had faith even the moving of mountains would be possible to them; then he added: "Howbeit this kind goeth not out but by prayer and fasting."<sup>5</sup>

Fasting and prayer in the present dispensation have been carried over from primitive times. From the organization of the Church the principle of fasting in the spirit of prayer has been a commandment of the Lord.<sup>6</sup> In regard to the choosing of a set day of the month, we have this testimony coming from President Brigham Young in a discourse in the old tabernacle, Salt Lake City, December 8, 1867.

"... You know that the first Thursday in each month we hold as a fast day. How many here know the origin of this day? Before tithing was paid, the poor were supported by donations. They came to Joseph [Smith the Prophet] and wanted help, in Kirtland, and he said there should be a fast day, which was decided upon. It was to be held once a month, as it is now, and all that would have been eaten that day, of flour, or meat, or butter, or fruit, or anything else, was to be carried to the fast meeting and put in the hands of a person selected for the purpose of taking care of the poor. If we were to do this now faithfully, do you think the poor would lack for flour, or butter, or cheese, or meat, or sugar, or anything they needed to eat? No! there would be more than could be used by all the poor among us. It is economy in us to take this course, and do better by our poor brethren and

sisters than they have hitherto been done by. Let this be published in our newspapers. Let it be sent forth to the people, that on the first Thursday of each month, the fast day, all that would be eaten by husbands and wives and children and servants should be put in the hands of the Bishop for the sustenance of the poor. I am willing to do my share as well as the rest, and if there are no poor in my ward, I am willing to divide with those wards where there are poor. If the sisters will look out for rooms for those sisters who need to be taken care of, and see them provided for, you will find that we will possess more comfort and more peace in our hearts and our spirits will be buoyant and light, full of joy and peace. The Bishops should, through their teachers, see that every family in their wards, who is able, should donate what they would naturally consume on the fast day to the poor."<sup>7</sup>

This custom of holding fast meetings on Thursday was continued in Nauvoo and also after the coming of the members of the Church to the Rocky Mountains. I can remember the time when certain business houses closed their doors each fast day and placed on the doors, "Closed for fast meeting." It seems that the people were more faithful in those days in attendance and willingness to remain to the finish of a two-hour meeting or even longer.

The change from the first Thursday to the first Sunday of the month came about in this manner. Hyrum M. Smith, who later became a member of the Council of the Twelve, was a missionary in Newcastle, England, in the year 1896. On the Thursday of the fast meeting, members of the Church in that land had to get excused from their employment with a loss of pay. Some of them were workers in the coal mines. When these came from the pits, they had to go home, bathe, and change their clothes. This was a loss both of time and compensation. Hyrum wrote to his father, President Joseph F. Smith, and asked why, under such circumstances, the fast day had to be a Thursday and not a Sunday. President Smith took the letter to the meeting of the First Presidency and the apostles and presented it there. The following is an excerpt from the minutes of the meeting held November 5, 1896:

"President Joseph F. Smith introduced the subject of fast meetings, suggesting that a change of the time from the first Thursday to the first Sunday in each month would probably be beneficial. This was endorsed by President George Q. Cannon, and after other brethren had spoken on the subject, it was decided that the Tabernacle services be dispensed with on the first Sunday of each month, and that the saints in this city as well as in the country wards, should have the privilege of meeting in their meeting houses at 2 o'clock P.M., to observe fast day."

Perhaps unfortunately, the time of fast meetings was gradually changed to an earlier hour in most of the stakes and wards of the Church, which probably has resulted in a loss both of spirituality and of observance of the fast.

<sup>1</sup>J. of D. Vol. 12:115.

<sup>2</sup>Daniel, 6:15.

<sup>3</sup>Ibid., 6:18.

<sup>4</sup>Ibid., 10:1-3.

<sup>5</sup>Matt. 6:16-18.

<sup>6</sup>Ibid., 17:21.

<sup>7</sup>DS & C 59:8-13; 88:76, 119.

*Joseph Fielding Smith*

# Joseph Smith, Prophet of the Living God

by James E. Talmage

PH.D. F.G.S., F.R.S. (EDIN.) PROFESSOR OF GEOLOGY,

University of Utah



IN THE RECORD of the years long gone, on the pages of the years now passing, appear names and portraits beyond count, presenting all degrees of distinctiveness, of varied significance, and of graded importance. The pictured lineaments are often faint and undefined, the name almost illegible, the characters undecipherable; while other pages glow with the brilliancy of strong imprint, portrait and biography indelible and unfading. Of those who read and examine the record, few interpret the portrait or understand the inscribed words alike. To one the engraved features and the lettered name are inspiring and potent; in the soul of another they arouse anger and hatred. The names of the truly great are known and remembered for evil as well as for good, and the noblest of men are commonly the most maligned.

Some whom the world has called great for a season—for a season of centuries even—are finally forgotten, as the specific effects of their individual labors are obscured by later and, perchance, greater achievements. They are thought of occasionally, but their features are forgotten, and their names have lost their old-time echo of power and action.

Others there are whose individuality is intensified with the passage of the years, whose forms and features are projected ever more and more sharply on the background of time; whose names are the titles, each of a separate volume listed in the world's library, men whose place in history is unique and sacred; whose life work perpetuates itself; whose honor is enhanced by the achievements of their successors, whose thrones cannot be usurped, whose names will never be erased from the tablets of fame nor

weakened in their potency to inspire and impel. Such characters seem to be more than men; they are recognized as representatives of a power greater than that of mortals; they come to be known as having taught and wrought with authority, each of them the bearer of a special message, each an ambassador with a mission specifically his own.

The names that live longest as titles of distinction are of men whose message to the world is in a manner new, whose mission is specific and distinctive, and whose commission bears the seal of authority.

The man of whom we speak, Joseph Smith, the Prophet of the gospel of Christ in the latter days; the man through whom was opened the latest dispensation in the work of the Lord,—a dispensation called new, though characterized by the restoration of the authority and powers of all preceding epochs—this man is one whom men cannot forget or ignore, try as they may. His place in history is secure; his work is recognized as that of a mission delegated to him alone.

The message he bore, the labor he performed among his fellows, the claims he made as to authority and appointment, have naturally and properly been questioned, tested, and analyzed, with keenest care and most

exacting detail, at the hand of both friends and enemies.

Few indeed are the historic instances in which so many questions of supreme importance to mankind have turned upon the personality and claims of an individual, as are associated with the life and labors of the man Joseph Smith.

While yet a lad he appeared on the stage of human activity and advancement, declaring, in gentle tone and simple words, that he had been personally visited and instructed by the Eternal Father and by Jesus the Christ.

If the basis of this solemn declaration was delusion or illusion, if Joseph Smith intentionally or involuntarily thus proclaimed a falsehood, in short, if he was himself mistaken and was to others an impostor or a deceiver, then the Church of Jesus Christ of Latter-day Saints is the embodiment of hypocrisy and deceit, false and corrupt in all its parts, and the incarnation of blackest blasphemy in the very name it bears.

On the other hand, if the testimony of the boy, if the life work of the man, with its tragic close in the dread scenes of martyrdom, if these be genuine and true, then the perpetuity of the Church is assured, its bold claim as the repository of the Holy Priesthood is proved, its authority is vindicated, and its sanctity confirmed.

The question of the age is this: WAS JOSEPH SMITH A PROPHET OF THE LIVING GOD?

IN THE INTERESTS of clearness and precision, let us first assure ourselves as to the true meaning of the title, in short, let us first seek an answer to the question:

What is a prophet? In common usage and present application of the term, a prophet is regarded as one who foretells or predicts events. True, prediction is one of the characteristics of prophecy, yet in no sense is it the only feature or even the principal function of the prophetic office. By derivation of the word itself, as also by its use and distinctive application in scripture, the term *prophet* denotes one who receives, interprets, and proclaims the revelations of God. His authoritative message may pertain to matters of past or present importance, not essentially to the future alone. Prior to the time of Samuel, one endowed with prophetic power was



called a seer; thus runs the record: "for he that is now called a Prophet was beforetime called a Seer." (I Sam. 9:9.) The specific office of the seer is included in that of the prophet, and the powers of both seer and prophet are united in the calling of the revelator.

The functions of the three may be and commonly are combined in the same person; and he, when authoritatively called and divinely invested, stands as an intermediary between Deity and mortals. As a seer, he is permitted to behold in fitting plainness the manifestations of divine purposes and plans; as prophet, he is enlightened to comprehend in part the mind and will of his Lord; as revelator, he is empowered, and oft-times commanded, to proclaim the same to the people. Unto him it is given to ascend the cloud-capped Sinai, while the multitude waits below; his privilege it is to enter the Holy of Holies, there to see and hear and learn as his calling and appointment may require. From the enshrouded heights, sanctified by the Divine Presence, the prophet returns, bearing the new message—not always writ on tables hewn from the mountain rock, but imprinted and deeply graven on mind and heart—the proclamation of counsel and command unto those who wait and listen for the word divine, as it is voiced by heaven's ambassador.

Since the beginning of history, the prophet has been as truly a fulfiller of earlier prophecy as a proclaimer of new. Adam, the patriarch of the race, first seer, prophet, and revelator to the human family, was the fore-ordained medium through whom the blessing of mortality was conferred on the spirit children of God; and in the life work so wrought, he became the fulfiller of prophecy uttered, and the executor of plans decreed, in the primeval councils of the Gods.

A prophet or revelator truly sent of God will bear power and authority to instruct and administer in the ordinances of the gospel of Jesus Christ. No envoy from the courts of heaven, no ambassador from the throne of the great King, will be sent out unprovided with the credentials by which his appointment is authenticated; nor will such a messenger present himself and assert his claims

(Continued on following page)



## Joseph Smith, Prophet of the Living God

(Continued from preceding page)

among men unequipped with the insignia of his office.

In the effective discharge of his duties, the true prophet will not only testify in words as to his authoritative appointment and ordination, but will also manifest his actual possession of spiritual gifts and specific powers pertaining to the prophetic office, by duly exercising the same as conditions require.

Furthermore, a prophet of the Lord officiating in any one dispensation or period will be consistent in his official utterances and acts with the prophets of earlier days; even as his successors will be in harmony with him. Consistency and harmony as here referred to diminish in no sense the distinctive and individual character of the calling and appointment with which every succeeding prophet is charged and commissioned; indeed, unity of the divine purpose is even more forcibly declared through the differences that isolate each prophet from all others than would be possible in any mere repetition.

The true prophet is no imitator, blindly following step by step the footprints of a predecessor; he is, perforce, pathfinder and path-maker himself; for though he travels as others have done, as yet others will do, toward destination fixed and known, his special duties often lead him over ground before untrodden. Originality, relative originality at least, is essentially associated with the prophetic calling. The Hebrew equivalents of our word *prophet* signified one from whom inspired utterances bubbled forth spontaneously, as water from a fountain; one who was a source of right counsel, a well-spring of truth. The prophet of God is without predecessor or successor in his own particular mission; yet his words and his works must be consistent with those of the prophets before him, and of assured agreement with the prophecies that shall appear as the scroll of futurity unrolls. Through ordination one may be installed in the place of a prophet who has departed this life; yet, in the labors and official administration of each, a marked individuality as to the work and its execution appears.

We affirm that by the foregoing, and by all other tests involving the characteristics essential to and dis-

tinctive of the exalted calling and office of the prophet, JOSEPH SMITH WAS A PROPHET OF THE LIVING GOD.

1. *The man and his mission were proclaimed in ancient times*; therefore, he stands forth as a fulfiller of prophecy, and by his works he confirms the claims of earlier prophets. As instances, the following are in point.

John, known as the Revelator of olden time, describes in part a vision in which he, as seer and prophet, was shown certain developments that would occur in the last dispensation—the dispensation of fulness, the modern present. These are the words of the record as rendered in our tongue: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” (Rev. 14:6.) This prophetic utterance by the lone seer on Patmos found partial fulfillment in the early revelations made to the boy-prophet, Joseph Smith. He solemnly testified that he was visited by an angel, whose person he plainly saw, whose voice he distinctly heard, and by whom he was instructed.

This celestial visitant gave his name—Moroni; his mission he declared to be that of a messenger sent of God; his station, while a mortal being, had been that of a prophet among the people who centuries before had inhabited the western continent. Moroni instructed Joseph concerning the restoration of the gospel then pending, impressed the youth with the importance of the part assigned to him in the working out of the divine purpose, and prophesied that his name would come to be known as a symbol of good and of evil among all nations. The angel further declared that an ancient record, engraven on plates of gold, lay buried nearby; that this record comprised a history of the ancient peoples from whom he had descended; described the personal ministrations of Jesus Christ among them; and embodied “the fulness of the everlasting gospel.” This record it was Joseph’s privilege and appointed duty to translate into modern speech, through the power of divine inspiration.

Let it be remembered that this angelic visitation was directly in

harmony with the predictions of John the Revelator, whose place in the brotherhood of true prophets is not disputed by the Christian world; and whose prophetic calling is attested by the fulfillment noted in this instance. The gospel of Christ, the everlasting gospel, was to be brought to earth again by an angel, and its truths were to be made known among all nations and peoples.

Moroni quoted certain parts of ancient scripture, including the predictions of Malachi as to the fate of the wicked, and concerning the coming of Elijah the prophet, in the last dispensation, to inaugurate a special work pertaining to both the living and the dead; he cited the prophecies of Isaiah concerning the gathering of the dispersed tribes of Israel, and declared the fulfillment of these predictions to be near at hand.

Thus was the restoration of the gospel inaugurated—through the official ministrations of an angel, as had been foretold. Other heavenly personages visited Joseph Smith, each coming as a special messenger with a particular message to deliver, and a specific duty to perform.

In the translation of the graven record described by Moroni, and in its publication to the world as the Book of Mormon, appears the literal fulfillment of other ancient prophecy through the work of the modern seer and revelator. Isaiah’s fateful prediction over disobedient Israel ran in part as follows: “And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.” (Isa. 29:4.)

From the ground came forth the Book of Mormon record;—it is the voice of the past speaking from the dust, a voice that tells of peoples brought low, some even to the state of actual extinction. This volume—the record or stick of Ephraim—is now published as openly as is the book or stick of Judah—the Holy Bible; and each is the other’s essential complement. Thus they are one, for neither alone is complete as even a pretended record of both Judah and Ephraim. (Read Ezekiel 37:16-19.)

(Continued on page 970)

THE IMPROVEMENT ERA

# A Christmas Letter

from President David O. McKay  
to his Brother, Elder Thomas E. McKay



The McKay home in Huntsville, where David and Thomas spent their childhood.

MY DEAR BROTHER and playmate,  
Thomas E.,

I went to Huntsville the other day and visited the old home. It was a typical wintry day, so you can easily imagine how cold the rooms were in which no fires were burning, and in which none had been lit for weeks. The house was just like a large refrigerator.

There were a few things which I wanted to do, so I threw your old coonskin coat over my shoulders and soon felt warm and comfortable. For a few moments I strolled leisurely from room to room, and being in a reminiscent mood, I let my mind wander at will down the lanes of memory. I saw "Tommy" and "Dadie" go upstairs to bed, and felt the tender touch of the sweetest mother that ever lived as she tenderly tucked the bedclothes around her two roguish boys and gave them a good-night's kiss.

AGAIN IT WAS Christmas Eve. Our stockings having been hung where Santa couldn't help seeing them, we lay half expecting to hear the jingle of the sleigh bells announcing the approach of good old St. Nick to the chimney top. Sleep came tardily, but finally the sandman succeeded in closing our eyes.

Christmas morning! I can see those boys creeping down the stairs before daybreak—no electric switch to press and flood the old kerosene lamp. Step by step they groped their way in the dark and sought the nail (or chair) on which each had hung respectively his empty stocking. Who can ever forget the thrill of that first touch of the stocking stuffed with Santa's treasures! Apple in the toe,

sticks of red and white candy protruding from the top, and trinkets and presents hidden in between! Perhaps a trumpet stuck out with the candies; but the drum and sled were standing nearby.

The air in the room was cold even though the last embers in the kitchen stove were still smouldering—evidence if the boys had stopped to think that Father and Mother had sat up late enough to welcome St. Nick to our home.

Soon the girls were awake also, and the lamp was lit—then the "oh's" and "ah's," and the medley of sounds of drum, jews-harp, harmonica, and music box!

As the sun came smiling over those snow-capped mountains, he turned the frost into diamonds that sparkled from the leafless trees and seemed to

dance on the twelve-inch blanket of pure white snow.

Then came the playmates with their merry cry, "Christmas gift!"

In the afternoon the children's dance! (One of those boys danced with a sweet little girl eleven successive times!) Oh, the romance of childhood!

Chores—evening shadows, supper, and bed, and another Christmas was gone. Why, to childhood, is Christmas day so short, and the next so far away?

BY THIS TIME the treasures of memory lay before me so profusely that I became oblivious of everything else. The two roguish lads were older now, and their winter sports took the form of coasting, skating, bobsleigh racing around the corners on the icy roads, horseback riding, their first evening dance on the old pine floor in the rock schoolhouse!

CHRISTMAS AGAIN, anticipated by the trip up South Fork to get our own Christmas tree from the hillside. They were older then, those boys, but their stockings still were hung, and good old Santa Claus never failed to fill them.

SUMMERTIME and the swimming hole in Spring Creek; baseball on the "square." Boys and girls strolling "across the Creek" over on the knoll plucking flowers—daisies, bluebells, and the modest forget-me-nots, then leisurely back to town where we played croquet—parlor games in the evening where we had to redeem our forfeits!

Later came school and missions, yet still the tender ties that radiated

(Concluded on page 977)



# Never Too Late For Christmas

by Vesta Cranford

EDITOR, RELIEF SOCIETY MAGAZINE

GRAMPA" MITCH settled down into the soft quilts on the wide spring seat of the wagon box which his son-in-law Chris had made into a bobsled for winter transportation.

"Sure you'll be warm enough, Grampa?" asked Chris, as he tucked the quilts around the old man. "Fred here can sit on one side of you, and me on the other. We'll get into Piñon Pass before the store closes, sure."

Fred scrambled up over the side of the wagon box and moved over close to Grampa.

Well bundled up in Chris' red hunting jacket and Fred's best fur cap, Grampa wasn't worried. He never spent much on everyday togs. What he really liked was something good for Sundays and holidays. No use to spend money on clothes to wear at the ranch. It was better to wear something really good when you

went to the doings in the meeting-house at Piñon Pass. Especially, tonight!

And yet Grampa didn't really want the new suit Chris was going to buy for him as a Christmas present. He wanted, for tonight at least, a different kind of suit—very different. But, of course, he couldn't mention that to anyone. He was too old to be laughed at.

"Gramp, this is going to be the

The landscape was pretty as a Christmas card, Gramp thought, and just as still.





warmest ten miles you ever traveled," Fred said, as he placed a big warm rock for Grampa's feet to rest on. Fred had heated the rock in the fireplace coals and had wrapped it up so that it would hold the warmth a long time.

Grampa looked at his grandson, a tall boy for twelve years, spindly, too. But that was the way boys seemed to grow out here in the wilds; they seemed to shoot right up. Grampa was a short man. In his young days, back in England, he had been slender, but now he was a little on the portly side, and glad of it, he often said. Chris was as long as a lasso rope. And, of course, the young sprout, Fred, was just like him. Didn't look a thing like Grampa's daughter, Marge, who was round and jolly, like Gramp.

Chris whipped up the horses, and the sleigh sped down the valley. The landscape was pretty as a Christmas card, Gramp thought, and just as still. Yellow stems in the wheat stubble stood up above the snow, and the cedars and piñon pines along the edges of the fields were ridged with snow.

"And we're going to get more snow," Chris said, "but, if we have good luck, we'll beat it into town. We've got to get there before the store closes and get you that brand spankin' new suit. You got to look dignified for the party tonight, Gramp. How will it seem to be the honored guest?"

Now, thought Gramp, is the time to speak up and say that I don't really want a new suit for tonight—what I really want, what I've always wanted. . . .

"What are you going to talk about tonight, Gramp, when they ask you to speak?"

Gramp liked the Christmas Eve custom they had in Piñon Pass. After the children's program, and after Santa Claus had distributed the gifts from the tree, the grownups settled down to a fitting program of a more serious nature. Each year the oldest person in the town was honored, and he was asked to tell about other Christmases he had known. This time it was Gramp's turn. Only he wasn't old yet—just coming eighty. Except for his long white beard, no one would take him to be a day over seventy-five!

Chris tried to keep the horses at a trot, and the bobsled glided smoothly up and down across the rolling country. Fred had fastened four sets of sleigh bells to the bridles and to the harnesses, and the sound was good to hear.

Gramp was grateful for this country that would never be tame and crowded. He loved the hills and the canyons, the high Aronto Ranch, and every tree and brush along the road between the big log house at the ranch and the cluster of buildings in Piñon Pass.

Gramp was glad that Chris had married his daughter, Marge. Both Chris and Marge were good to Gramp. They had taken care of him since he had lost his wife. Chris turned over to Gramp the best plot of ground on the ranch and called it "Grampa's Field," and there Gramp raised a fine garden, almost as good as the one he had in England.

"I'm glad Marge stayed in town last night," Chris said. "She'll have time to take the town young ones through a couple of good practices before the doings tonight."

Gramp thought of Marge bustling around, getting the children into

shape for Christmas Eve. A woman like Marge could manage a dozen young ones, easy, but all she had of her own was Fred. But Fred was something special, so Grampa thought.

"There's a thing about the doings that I don't like much," Fred said, "and that's the idea of sending clear over to Kanarey every year to get Ben Symons to play Santa Claus. They must have the idea that no one else can fill the Piñon Pass Santa Claus suit."

"Well, I'm worried about a couple of other things," Chris said. "See those ragged gray clouds coming up over the mountains. It's getting dark fast, and I think it's going to be snowing before we cross the creek and make the turn. And if we have to go slower and don't get into the store tonight, Gramp's not going to look respectable enough to be the honored guest at the party tonight."

"Don't mind that," Gramp said, as he slipped off one of his knitted gloves and held out his hand to see if it had really started to snow. "Peculiar things have happened to me and my suits. Very peculiar. And unexpected—almost tragic." Gramp paused and looked at the snowflakes melting on his hand.

Finally Gramp glanced at Fred, wondering if he had said just the right words, the words that might get Fred started to asking questions. Gramp had never been one to talk much about the past. He liked to give a few mysterious hints about his adventures, so that people would really want to hear the details. And he needed a little practice on some of the items he intended to mention, just barely mention, in his talk tonight.

Fred's laugh—a good laugh—blended into the sound of the sleigh bells and into the smooth sound the runners made passing over the snow. "All right, Gramp, what about the suits?"

"Well, I haven't had many. But after ten or fifteen years of wear, a man needs a new suit, one that's fit and proper for the occasions he's likely to have come up. When we decided to come to America, my wife and I, why then my Annie said I'd have to have a fine new suit, because America was a rich country, and it wouldn't be right for me to be a disgrace."

(Continued on following page)

## Never Too Late for Christmas

(Continued from preceding page)

Gramp held out his hand again. It was snowing! He could see the flakes piling up on his hand.

"Go on, Gramp," Fred urged. "Did you buy a fine suit?"

"That I did. The best English broadcloth, a fine long coat, and well-cut trousers. And a derby hat to go with it. I cut a fine figure, you bet. A little too fine."

"Well, I always allow," Chris said, "that if a man is dressed for what he has to do, then he's dressed proper, and comfortable, as well."

"It wasn't that way with me," Gramp said. "I wasn't dressed for what I had to do. And I wasn't comfortable. When we finally got to the outfitting point in Nebraska, I sold everything I owned that anybody would have so I could buy a wagon and a team of oxen—such critters. Nobody wanted to buy my black broadcloth suit, although it was likely the finest suit in America. Nobody wanted to buy my derby hat. So I had to wear them—crossing the plains."

Chris began to laugh. He had a good, deep laugh. "Well, you must have looked right nifty, trudging along in the dust alongside your ox-team, trying to leap over the rocks and sagebrush."

"I cut quite a shine, all right. One day some California emigrants, part of a company, rode by on their horses. When they saw me, they stopped dead still. They began to laugh. They laughed louder. They kept laughing. 'Look at that derby,' they yelled. 'Look at the parson's suit!' Then, before I realized what was going to happen, one of the fellows wheeled off to the side of the road, whipped out his pistol, and—"

"Shot you. . . ." remarked Fred.

"No," Gramp protested, "not at all. He shot my good broadcloth suit. Put two bullet holes right through the tail of it!"

"And, I suppose, you treasured that suit as a keepsake," Chris volunteered, as he whipped up the horses again and urged them forward through the thickening snow.

"I kept it all right," Gramp said, "but not as a keepsake. I wore that suit, bullet holes and all, to every meeting and every Christmas doings, and every other such occasion, for nearly twenty years. My wife wanted

to patch the bullet holes, but I thought too much of them. They meant too much to me. I wouldn't let her."

Gramp was going good now, and he didn't seem to be worried about the snow, which settled over them in a soft blanket. "And then, finally, I got a new suit," he continued. "A very strange suit. I had been teaching school, as you know, for some years. I got paid in all kinds of contraptions—cast-off pictures, stray cups and saucers, a sack of wheat, a yearling calf, and such—whatever families had which could be spared as payment for the education of their children. But up to this time I had never been paid off with a suit of clothes, although my black broadcloth was dangerously thin in places. About this time, I had decided to go back to England and do what I could to bring my brothers and sisters out here to the West. After figuring out the train fare, and the ship passage money, there was nothing left for clothes. The townspeople must have known my need, for they had a Christmas party for me. You bet, a Christmas party—on a night like this—with snow coming down thick and fast."

Chris looked around. It was snowing hard, and the sleigh wasn't making as good time as it had over the smooth, crusted snow. "I'm afraid we won't get into Piñon Pass before the store closes," he said.

### CHRISTMAS EVE

By Eleanor A. Chaffee

THIRCE BLESSED he who in his mind has stored  
The memory of a little village street  
Where soft young voices caroled for the Lord  
Old songs: where on the quiet air hung  
The scent of pine, and wide-eyed children went  
Reluctant to their beds, sure they would rise  
After a night in restless dreaming spent  
To tissues mysteries. Who wakeful lies  
Surrounded by the turmoil fenced in stone,  
And yet can in his thought recall all these,  
Finds in his heart the seed of hope long sown  
Bearing its fragile flower, and may seize  
With certain faith the harvest of his prayer,  
And find its beauty undiminished, fair.

But Gramp did not appear to be anxious. He went right on with his story. "At this Christmas party the town people gave me a new suit. The first American dress suit I ever had—and it was *dressy*. Homespun cloth, made of natural wool, not dyed, just the kind of grayish way wool looked after being washed and hand-spun. There was some black wool mixed in with the white. That suit didn't even fit where it touched, but the women who made it put a lot of good wishes into it, and that helped.

"I went to England in that suit. I recollect the day that I knocked at the door of my sister's house in Pevensey. When she opened the door, I knew her, but she didn't know me. I said, 'I'm James M. Ramsey, your brother from America.' She looked at me for a long time, and then she asked, seriously, 'Is that the way they dress in America?' After a few minutes she began to laugh, and that laugh broke all the restraint between us. It seemed to span all the years we'd been apart and bring us close together again. Finally, she and her whole family came back with me. But you know all about that."

"Lucky you," said Chris. "Nothing bad can happen to a good man in a good suit. Nothing except a snowstorm, like this one's turning out to be."

"I like it," Fred remarked. "All I ask is for the horses not to lose their way, and I don't see any signs of that."

Gramp wasn't too worried. "The thing that strikes me as strange," he continued, "is the fact that when I didn't need to look dressed up, crossing the plains, I did look dressed up. And when I really wanted to look prosperous and dignified there in England visiting my sister, I didn't cut much of a shine. And yet it all turned out for the best. Maybe that's the way it will be tonight."

"So now," said Chris, "you want a nice, new, dignified-looking suit, a good fit, a fine black suit."

"Well, I'm not that particular," Gramp hesitated. "Chris," he said, "I wish I could tell you the kind of suit I really want to wear. Guess I ought to be ashamed of myself for having such an idea. But I've had this idea for a long time, and I've never dared to mention it to anyone."

(Continued on page 990)

THE IMPROVEMENT ERA

# On the Bookrack

## ETERNAL QUEST

(Hugh B. Brown. Bookcraft, Salt Lake City. 1956. 428 pp. \$3.50.)

FROM A lifetime of Church service these addresses and writings of Elder Hugh B. Brown, Assistant to the Council of the Twelve, come with real import to the members of the Church. As stake president in Alberta, Canada, and in Salt Lake City, Utah, as mission president in Great Britain both before and after World War II, as an Assistant to the Twelve, Elder Brown's experiences qualify him to speak out in defense of truth and also in love and helpfulness to old and young in the Church. The ringing tone of his messages cannot help sounding an answering response from his readers. The doctrines and principles he discusses gain lustre by his rare acumen and his ability to give just the right phrase to make the truth sink home.—M. C. J.

## DISCOVERIES OF THE PROPHET JOSEPH SMITH

(Compiled by Alma P. Burton. Deseret Book Company, Salt Lake City. 1956. \$3.00.)

HOW THE Prophet Joseph felt and reacted after the revelations came to him, and how his followers queried him on the receiving of those revelations, make this book a most valuable volume to add to Latter-day Saint libraries. A long-felt need is answered with the publication of this book, since it reveals the firsthand feelings of the Prophet about the principles revealed. The formal recording of the revelations in the Doctrine and Covenants is enhanced by the Prophet's own response to them. The vigor of the Prophet's speech and interpretation makes this an invaluable book for home libraries.

—M. C. J.

## AN ADVENTURE IN FAITH

(S. Dilworth Young. Bookcraft, Salt Lake City. 1956. 128 pages. \$1.75.)

THE FIRST volume in a proposed Youth Classics Series, *An Adventure in Faith* by S. Dilworth Young, of the First Council of the Seventy, is a good initial piece of fiction. This is a fascinating story of Jed Colby, shipwrecked in the Gulf of Mexico, who drifted to shore where he joined some scouts moving westward, and finally became a part of the Mormon Battalion. To young people, this story based on fact will prove absorbing reading.

The author, for many years a Scout executive in the Ogden Council of Boy Scouts, knows what will interest young

people—and in this book he has done an admirable job of doing just that.—M. C. J.

## CHOOSE YE THIS DAY

(Emma Marr Petersen. Bookcraft, Salt Lake City. 1956. 156 pp. \$2.00.)

THIS book, although entirely fictional, approaches some of the most vital problems that lie close to the hearts of young men and women, particularly of college age. The answers to these questions where there is an answer and the explanation of why there cannot be answers make delightfully provocative reading for older teen-agers and those in their twenties. How to reconcile religion and philosophy, what to do about marriage outside the Church, what about segregation—these and many other questions are treated straightforwardly and intelligently in this novel for young people confronted by many situations that need clarification today.

The concrete story makes the lessons all the better learned.—M. C. J.

## I THEE WED

(Rex A. and Knell Skidmore. Deseret Book Company, Salt Lake City. 1956. 131 pages. \$2.00.)

AFTER THE marriage—what? It is with the what that this volume is concerned. The establishment of the basics for a home—the patterns, the principles, the economics, the personalities—all make this book an answer to a crying need for help to young marrieds—and to older marrieds who still wish to improve their marriages. The authors' inimitable style and their use of concrete, practical examples provide most stimulating and practical reading.—M. C. J.

## RESEARCH IN AMERICAN GENEALOGY

(E. Kay Kirkham. Deseret Book Company, Salt Lake City. 1956. 477 pages. \$4.00.)

THIS book provides a final answer to many of the problems in American research and should find a welcome place in the libraries of everyone who is interested—as everyone should be—in the search for one's ancestors. A trained genealogist with many years of additional practical training, Elder Kirkham has learned firsthand some of the problems which confront researchers. In this book he answers questions and points the way to solving problems.—M. C. J.

## MOTHERHOOD

(Compiled by Harold Lundstrom. Bookcraft, Salt Lake City. 1956. 348 pages. \$3.50.)

THIS COMPILATION should provide real encouragement and assistance to mothers. The book includes material from the Presidents of the Church, from some of the Counselors in the First Presidency, from some of the apostles, as

well as from some of the leading women of the Church. The material has been carefully categorized into sections dealing with "A Word" to mothers, about marriage, about homes, Church service, to wives, and other topics of great interest to women. The inspirational writing in the book will afford real assistance in these times of need.

The excerpts are such that the busy woman may pick up and read one or two items whenever she has a minute, while the woman who has more time may wish to read an entire section.—M. C. J.

## TEACHINGS OF THE NEW TESTAMENT

(Lowell L. Bennion. Deseret Book Company, Salt Lake City. 1956. \$3.50.)

DR. BENNION, author of this volume concerning New Testament teachings, qualifies for this assignment as a result of his long preparation and study of the Master. In this book he has presented the material in an original manner, maintaining the doctrine and at the same time increasing their popularity by the manner of his treatment.

The author is director of the LDS Institute at Salt Lake City and consequently knows the gospel as well as how to appeal to members of the Church in the teachings of the gospel found in the New Testament.—M. C. J.

## THROUGH THE YEARS

(Emma Wakefield, Provo, Utah.)

THIS book has been reviewed previously in the pages of this publication, but in this statement we should like to call special attention to a new and worth-while addition: the section called Childhood. Into this new division will go all the firsts in the child's life from his birth to his eighth birthday. This addition affords a concrete directive as well as a specific place to keep the record. Those who already have their books, may purchase and add this section or those who wish may buy this section alone, with a cloth binding to make it permanent.—M. C. J.

## TEACHINGS OF THE DOCTRINE AND COVENANTS

(William E. Berrett. Deseret Book Company, Salt Lake City. 1956. \$3.00.)

THE DOCTRINE AND COVENANTS, containing specific revelations to the Saints of latter days, needs to be thoroughly understood by them. In this book Dr. Berrett discusses and analyzes the revelations and makes them become part of the life of every reader. In this volume he helps answer perplexing questions and provides the way for a more intelligent approach to and understanding of the Doctrine and Covenants.

Dr. Berrett, vice president in charge of religion for the Church school system, has long been connected with the educational field.—M. C. J.

# A Dress for Cinderella

by Lois Snelling

**P**AT STOOD at the window of Milady's Dress Shop on Sixth Avenue, and felt her heart climb up into her throat and her eyes.

"If I could just wear *you*," she said to the blue velvet dress on the other side of the plate glass, "everything would be all right."

Then she tucked her hands into the pockets of her last year's tweed coat and walked swiftly away. The dress in the window could not possibly know what this date with

Christopher Drake meant to her, or the enormous importance of first impressions. Jeanie Milan was bringing a treasure in her door on Christmas Eve, and Pat would meet the treasure in her old red wool with the white suede trim. After the Christmas concert the treasure would say politely, "So glad to have met you, Miss Pettigrew," and that would be the last of that.

Then it happened. It happened so abruptly and so coincidentally that it seemed almost as though the money had been deliberately laid there because of the velvet dress. Anyway, there it was, on the sidewalk, schooling along in the wind towards Pat's feet. Two crisp green bills, loosely folded!

She stooped to pick up the bills. But stooping, her shoulder brushed against another shoulder and another hand reached out, also. She and a thin girl with thick glasses straightened at the same moment, each clutching a corner of the bills. Pat felt a quick surge of anger against the girl. Then she was ashamed. The money did not belong to either of them. And the girl was merely walking along the street, just as Pat herself was. Pat managed a smile, and slid her fingers from one of the bills.

"They both seem to be twenties," she said. "What about each of us taking one?"

"That would be fair enough," the girl replied with a smile of her own. Then, with one of the bills in her hand, she turned a corner and walked away.

"At noon," she thought happily, "I will go to the shop and have the

dress laid away. On Christmas Eve I'll look so attractive that Christopher Drake can't help being interested in me. Perhaps he may even recall that such a person as Patricia Pettigrew once lived at Barton Mills. But no, he won't! His people moved away when I was still young. A gawky thirteen-year-old can go on adoring a football hero through the years, but the hero wouldn't remember the thirteen-year-old."

It was Pat's apartment-mate, Jeanie Milan, who had re-discovered Christopher Drake. Jeanie was a stenographer in the business department of the morning *Chronicle*, and had made the acquaintance of the new staff photographer. When she learned that he had grown up at Barton Mills, she was thrilled. "Fancy that!" she exclaimed. "You from Barton Mills and Pat Pettigrew from Barton Mills, and the town so little. You'll like each other because of Barton Mills."

She made the date for the three of them for the Christmas Eve concert, and Pat never told her that she had always dreamed about Christopher Drake. She hadn't met him in all those years, but she still saw him through her thirteen-year-old eyes.

"What will I wear?" she asked of Jeanie. "My wardrobe is a dud, but I just never seem to have money for anything new. A receptionist's salary is pretty small, Jeanie. And I'm helping Mother on that awful bill for remodeling the house, and we just *have* to keep my kid sister in business school, so—"

"So," said Jeanie placidly, "don't worry about it. Cinderella didn't have a decent rag to wear to the





Her knock on the door at one of the shabbiest houses brought her face to face with a roughly dressed woman.

prince's ball, but she got there and had a wonderful time. Got the prince, too."

Pat remembered Jeanie's scatter-brain prattling during the morning as she went about her work at the office. Well, perhaps Jeanie was right! Anyway, in her purse was a nice green bill, come out of nowhere! And, clad in blue velvet, she would meet the football prince she had never forgotten.

AT NOON PAT went to Milady's Dress Shop and had the dress laid away. This was the twenty-second. She would have the dress sent to the apartment on Christmas Eve, and it would be a surprise to Jeanie. The saleslady was elaborate in haughty graciousness as she took the blue velvet from the window.

"It is a really *bee-ootiful* item," she purred suavely. "You are a very fortunate purchaser, indeed."

"I know it," Pat replied in a humble voice.

The following morning while Pat was drinking her orange juice Jeanie said from behind the outspread pages

of the *Chronicle*, "Here's something sad. I hate these things at Christmas time. Listen, Pat: *Lost. Yesterday morning on Sixth Avenue in vicinity of Salem Church two twenty dollar bills. Reward. Mrs. Molly Molloy, 3800 Blakely Street.*" Jeanie sighed, "Probably the last penny the poor woman had."

Pat almost strangled on the orange juice. She wanted to scream loudly. But instead she sat very still, staring into her glass. Now, why in the world did Jeanie have to read that advertisement out loud? Of course it was true that whenever she had the time, Jeanie always read every word in the *Chronicle*—it was *her* paper, wasn't it? Jeanie always said. But she didn't have to read every word aloud!

Pat had not told Jeanie about finding the bills. She meant to tell her the news when she showed her the blue velvet dress. But now, remembering the thin girl with the thick glasses and the haughty saleswoman at Milady's, she set her glass down with the juice still in it. She went into the bedroom and said sharply

over her shoulder as she went, "More likely some tight-fisted dowager with more money than she knows what to do with."

Cached in a dresser drawer was Pat's reserve fund. It was chronically meager and was kept there for necessities. The two ten dollar bills she lifted out left a blank space for her share of the apartment rent that would soon be due. Pat left earlier than usual, and there was no time for reconsidering. Of course Mrs. Molly Molloy would live a long distance out, and one would have to pay bus fare to get there. And of course one must first go to Milady's Dress Shop.

At the door Pat took a deep breath. Mentally she tightened a screw on her will power. Then she shoved herself in quickly to face the supercilious saleslady.

"I—I am sorry," she said to the woman who was bestowing a sales-hoping smile upon her, "But I must cancel my order for the blue velvet dress."

The smile froze instantly. Coldly polite, visibly disdainful, the woman

(Continued on page 987)

# There Were Jaredites

by Dr. Hugh Nibley  
BRIGHAM YOUNG UNIVERSITY

## OUR OWN PEOPLE

CONTINUED

IN THE THITHRIKS-SAGA, Attila's admirers admit quite frankly that it was his intention to conquer the world (Ch. 145); he cultivated the myth that no one could resist him (Ch. 225), and to paralyze all opposition practised a policy of deliberate *Schrecklichkeit*, as did his rivals. (Ch. 51.) When he decided on an expedition, he would summon all his followers and address them from a wooden tower, exactly as the Roman emperors and the Hittite kings used to do. The Book of Mormon students will think instantly of certain Jaredite and Nephite parallels.

The conquest was not fitful but planned and systematic, closely following the procedure attributed to Othinn in the prose Edda: in every newly occupied land a *stath* or administration center was set up, a castle built, and a trusted relative of the king, usually a son, left in charge. The saga makes it very clear that these heroes made no distinction at all between hunting and warfare; and when they were not doing the one or the other, they could be found refreshing themselves at their endless *veitzla*, the reciprocal banquets they would give for each other in their castles. (Ch. 56.) All the nobles of Europe and Asia were invited to Ermanrich's great *veitzla*, where he gave out gilt and purple robes, gold, rings, and treasures, exactly as an eyewitness tells us the Emperor Justinian did when he entertained the Hunnish chiefs while striving his best to adopt their customs.<sup>28</sup>

Of kings in general the saga tells us that they must be rich in cattle, good riders, and generous givers of wealth. (Ch. 45.) For this last a king must needs be acquisitive and shrewd (*afli oc hug*). (Ch. 182.) The great chiefs themselves were skilful traders and businessmen—to that gift in no small degree they owed their power. The *torg* or market was under their special protection (Chs. 80,

263-4), the horse fair being especially important (Ch. 83); and in the saga we see the caravans of merchants moving between Europe and Asia exactly as they had done in the earliest heroic ages. (Ch. 125.) The proper business of a king is to raid other kings' lands, take as many *borgir* (castles, strong places) as possible (Ch. 46, 141), and return with lots and lots of cattle. (Ch. 8.) Brides were bought with cattle, as in Homer, and to refuse an offer of marriage was a fatal insult: "If you do not give Attila your daughter to wife," says his messenger to a great king, "he will do damage to your domains." (Ch. 50.)

When Osantrix became convinced that Attila was out to conquer the world, "he gathered together against him all the people of his realm, and no people could stand against them to whatsoever land they came." (Ch. 147.) As the two kings squared off for a war of extermination in the best Jaredite fashion, their affairs were regulated with great formality: the proper challenging letters were duly exchanged and the summoning of the two armies was carried out with ritual decorum. (Ch. 282.) When such armies met, each king would set up his *landtiold* or royal pavilion opposite the other and challenge his rival to a duel. (Chs. 52, 195ff.)

These single combats between kings were common, and formal rules of chivalry were observed, such as "no striking under the shield." The heroes would fight all day long until evening, then retire to their tents for the night, and renew the contest next morning. (Chs. 133, 200, 201, 204, 275.) On one occasion the kings were so worked up that they went on fighting even after dark, and kept it up until both fainted from loss of blood. (Ch. 200.) The defeated king in such a combat was either beheaded by the victor or fell on his face before him, swearing awful oaths of submission. (Ch. 54.) A regular tribute of cattle was demanded by the victor. (Ch. 248.)

As in other heroic cultures, it is very important for a noble "that all men may hear his name." (Ch. 137.) It must be spoken of in the great

houses and be known at all the places where he stopped for the night, receiving hospitality from his own class, family, and order, with a proper formal exchange of credentials and identification. (Chs. 106, 110.) The knight traveled with his coat of arms and badge of nobility on full display, so that it might be recognized by friend and foe at a distance. (Chs. 108, 173ff.)

They wore Asiatic dress, the trousers and armor invented by the riders of the steppes. (Ch. 97.) The castles in the saga are most interesting: they are great wooden structures (Ch. 252) used primarily as *gisting* places—overnight stations and military strong points. (Chs. 244, 63f, 104.) The castle was a necessity in a world of robber bands, individual outlaws, and adventurers (Chs. 104, 118); yet they as much as anything were responsible for the existence of such classes of people, for their primary purpose was to serve as headquarters for the exploitation of both farmers and merchants. (Ch. 118.)

In the Thithriks-saga the great houses like the kings themselves, are always attempting to draw off each other's supporters. (Ch. 125.) The burning of each other's castles, as in Froissart, amounts almost to a formality. (Ch. 89.) To put a rival out of the running and yet spare his life by the expedient of mutilation was common (Ch. 86), as was the custom of rival lords keeping each other "in strong irons" (Ch. 152) after having obtained control of the rival's person by some such neat device as a breach of hospitality. (Ch. 62.)

Occasionally some adventurer, having been dispossessed or too poor to own a castle, would seek out some wild region, some forest tract, where he would gather his followers for a series of raids to build up his power. (Ch. 53.) In battle and when gathering or rallying his forces the chief himself would carry his banner. (Ch. 271.) Every retainer swore not to return from the battle until the king did: The king must be by the rules of the game the last to die. (Ch. 283-4.) And by the same rules his proper

<sup>28</sup>Procopius, *Anecd.*, VIII, 5, 9, 13f.

opponent had to be a rival king whom, as we have seen, he would challenge to single combat.

The Thithriks-saga was first published in 1853. No English translation has appeared, and so far as we know, it has never been translated into any other language.

### *The Book of Ether as an Epic*

"So now we come back to the Jaredites!" cried Blank one evening a year after the three friends had begun their discussions.

"It has been a most interesting trip," F. conceded, "but I wonder if it was really necessary to go so far. Twenty-two epics is quite a workout."

"I think it was necessary," Professor Schwulst said thoughtfully. "When we are dealing with non-mathematical subjects, it is hard to know at what point we can say a thing has been proved. The only way we can be sure is by *overproving* it."

"And there is more to it than that," Blank added. "Who, for example, authorized Chadwick or anyone else to decide just what things are to be taken as the true hallmarks of epic poetry? How do we know that his list is anything but his own idea? Only by reading the epics ourselves. Each one is an organic whole, and not to be broken down arbitrarily into *Leitmotifs*. Far more important than any statistical checking of recurrent themes is the impression each epic makes as a whole. And that impression can only be learned if you read each masterpiece from beginning to end."

"So it looks as if your most powerful tool for proving the book of Ether is one that nobody can use!" F. observed with a smile.

"Well almost nobody," Blank conceded. "But since we three have gone so far, may I suggest as our last undertaking that we read the book of Ether once more—not as an epic, for it has been divested of its epic form, but as a rich depository of epic materials?"

"What do you mean," said F., "divested of its epic form?"

"Our editor, Moroni, admits the damage," Blank replied. "He says that the men of his day were conspicuously lacking in the peculiar literary gifts of those who wrote the original book of Ether: 'Behold, thou

hast not made us mighty in writing like unto the brother of Jared,' he says, 'for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.' (Ether 12:24.) This applies not only to the case of two men, however, but also to the gifts of the two civilizations as a whole: '... Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made *all this people* that they could speak much . . . and thou hast made us that we could write but little . . . wherefore, when we write we behold our weakness, and stumble because of the placing of our words; . . .'" (*Ibid.*, 12:23-25.)

As Matthew Arnold has shown in his wonderful essay on the translation of Homer (the greatest work of literary criticism in the English language, according to Housman), the most remarkable thing about a true epic is the way in which it surpasses all other literature in power and directness, a peculiar force and impact that renders a real epic impossible to imitate or translate. Only a real epic milieu can produce it. All other writing is pale, devious, laborious, and ineffective by comparison. Moroni in editing Ether is keenly aware of his inability to do justice to the writing before him. It just can't be done, he says, and he is right. He plainly tells us that the original Ether is a type of composition unfamiliar to the Nephites, "who like ourselves obviously had no true epic literature."

"Why do you say 'true' epic?" F. asked.

"Because there have been so many false ones," Schwulst volunteered. "Let us remember that clever writers in every age have tried their best to produce epic poetry. Since everybody always thought such poetry was simply the product of literary genius, no one could see any good reason why a literary genius of sufficient determination could not produce an epic. So Virgil, Dante, Camoens, Longfellow, Apollonius Rhodius, Tegner, Tennyson, and Milton, to name only a few, burned barrels of midnight oil in the production of what they fondly thought was true epic poetry. And you know the answer: No matter how great the poet or how noble his verse, the artificiality of his work is

instantly apparent. There is something completely lacking in every case, but until our own generation nobody knew what it was. It is simply that real epics tell the truth. We can thank Milman Parry for showing us that 'a genuine epic can only be the product of a genuine epic milieu.'"

"In other words," Blank concluded, "epic literature cannot be faked."

"Perhaps with what is known today about the epic milieu a better job might be done. It shouldn't be too hard now, for the great 'literary' epics are not merely off the track in their epic details and off-pitch in the epic idiom; they are, every one of them, incredibly misinformed, crude, and clumsy—childishly so. They are often great poetry, but as faithful pictures of the worlds they mean to depict they are commonly misinformed. The best scholar of the would-be epic writers was Sir Walter Scott; yet who does not know today that his works are monuments of inaccuracy? The reason for this fatal defect in all their works is that none of these great men was aware of the fundamental difference between a real epic and every other type of writing. A real epic describes a real world, while they insisted on describing imaginary ones."

"Yet," said F., "the author of the Book of Mormon seems to have been aware of that difference—he must have been, to make Moroni say the things he did."

"And since Moroni has taken the liberty to change the language and form of the Jaredite record," Schwulst added, "I am afraid our source can no longer be read as an epic."

"It must have been tremendous," said Blank with a sigh, "unto the overpowering of man" to read it. And all we have now is Moroni's brief summary, made from a translation and interlarded with his own notes and comments. That means that all that is left to us is the gist of the epic material. . . ."

"Still that should be enough for a thorough testing," said Professor Schwulst. "There are forty pages of it, and some of them are amazingly compact. So let us now go back again to Chadwick's list, and this time see how it fits the book of Ether." (To be continued)

# The Child Grows

MIA READING COURSE:  
JESUS THE CHRIST—VI



by Doyle L. Green  
MANAGING EDITOR

**G**REAT AND WONDROUS happenings marked the coming of the Lord to the earth. On both hemispheres marvelous events occurred.\*

In the land we now call the Americas, the righteous people of the Book of Mormon were anxiously awaiting his birth, not only because of the importance of the event itself, but also because their very lives were in danger if the promised signs did not soon appear.

Some 595 years had passed since Lehi and his family had left Jerusalem, when the great Lamanite prophet, Samuel, standing upon the walls of the city of Zarahemla, had prophesied to the Nephites that in five years the Son of God would come to the earth "to redeem all those who shall believe on his name." He had told of the signs that would be given. The Lord had instructed him, he had said, to prophesy these things and call upon the people to "repent and prepare the way of the Lord."

Some of those who had heard the prophet's words had believed and were baptized. Others had not believed. As the months went by and the time drew near that the words of the prophet should be fulfilled, some of the unbelievers chided the faithful saints, telling them that their joy and their faith had been in vain. Some of those who did not believe became so filled with evil and hatred that they actually set aside a day on which the faithful would be put to death if the signs which they had been waiting for did not appear.

It was then that Nephi, the grand-

son of Helaman, cried unto the Lord that the people might not be destroyed. What a thrill he must have experienced when Jesus himself answered the prophet's prayers, saying,

Lift up your head and be of good cheer: for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world. . . .

That night a marvelous thing happened. The sun went down as usual, but wonder of wonders, darkness did not come! All night long it remained as light as if it were midday.

How the faithful members of the Church rejoiced! This was the night they had been waiting for. This was one of the signs which had been promised. Their lives would be spared. The Savior of the world would soon be born.

What a blow to the nonbelievers who had scoffed at the words of the prophets, had persecuted the saints, and had even planned to destroy them. They were frightened because of their sins, their unbelief. Many fell to earth as if they were dead.

The sun arose the following morning, but it brought no new light. Later the second promised sign appeared—a new, bright, and glorious star!

How the saints must have wished that they could be living in the land of their fathers across the waters so that they could rush to the birthplace of the newborn baby and see the Savior with their own eyes! But how thankful they must have been that they had not been forgotten, and that even though this blessed event had

taken place half-way around the world they had been given those unmistakable signs. Great were their blessings!

Over in Palestine, where Jesus was born, the announcement was not made to a prophet, as there was none in all the land. Neither was it made to a leader of church or state. In keeping with the humble birth in a manger, the word was given to some lowly shepherds who were keeping a lonely vigil, watching over their sheep in the fields.

About a mile east of Bethlehem on a plain is a little town now called the Village of the Shepherds. Nearby is a field where tradition says the shepherds were with their flocks on that holy night when the angel gave them the glorious news.

After he had told them that Christ the Lord was born in the city of David and that they would find him in a manger there, the heavens broke forth with angelic music, with a whole multitude of heavenly hosts praising and glorifying God. This is the only record we have in all of the scriptures where heavenly choirs were heard. But when had such an event ever taken place before? How great was the rejoicing among the heavenly beings who knew what the birth of the Savior really meant. Had the people of the world been blessed with the same knowledge, surely the whole earth would have been waiting and looking for the sign, and, joining the angels, they too would have spent this holy night singing and praising God.

The shepherds must have been very good and special men to be given this wonderful experience. Some say that

\*Scriptural references in this article are from 3 Nephi 1; Helaman 14; Micah 5; Matthew 2; and Luke 2.

Illustration by Major Benton Fletcher, from Lionel Cust's *Jerusalem: A Historical Sketch*, published by A. & C. Black, Ltd., London.

they were righteous men especially selected to take care of sheep which were to be sacrificed on the altars in the holy temple at Jerusalem. This we do not know, but we do know that immediately they believed, and after the angels had gone they said to one another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us."

So they hurried into the city and searched until they found Mary and Joseph, and the babe lying in a manger. Surely they told the mother and the father of the words of the angel, of the glory of the Lord that had shown round about them, and of the heavenly host which sang praises unto God. This but confirmed what Joseph and Mary already knew. What was their reaction? The record merely says, "But Mary kept all these things and pondered them in her heart."

WHEN THE shepherds returned to their village, wanting to share their wonderful experience with others, they told their families and their friends about the angels and about the baby, but if many people

believed them, it is not indicated in the records. Why, people must have thought, would common shepherds out in the fields at night be blessed with a heavenly visitation? Surely word of the birth of the promised Messiah would be made to the priests in the holy temple. And was it not most unlikely that the king would be born among the cattle in a stable?

Perhaps the shepherds' story was not received any better than was Joseph Smith's when he told of his first vision. And perhaps, when few believed, they stopped telling it.

There are reasons why the birth of the Son of God was not announced widely. Perhaps he needed to be born and reared in obscurity so that he could live a normal life as a child and a young man. It is not difficult to imagine what his life would have been like if it had been generally known who he was.

Remember that Herod was on the throne. He would have killed this baby if he could have found him. Even if Herod had not succeeded, had the identity of the baby been known by many, Jesus would have been such a curiosity that his life could not have been normal. Then

too, even though the Savior had come to earth, the people among whom he lived still had to walk by faith, even as they had agreed to do in the Grand Council in heaven.

Very little is known of the early life of the Savior. The entire account is covered in a few verses in the Bible. Historians say that this is not unusual, however, as it was not the practice of the times to make records of childhood activities.

We are indebted to the Gospels of Matthew and Luke for the little information we have.

When the baby was eight days old, after the custom of the Jews, he was circumcised and named Jesus, according to instructions given to Mary by the angel when he first visited her.

Jewish custom required Mary to remain in seclusion for forty days after the birth of her son. During this time she could not appear in public, or even go outside her dwelling. But after this period of waiting she was able to go with Joseph and take her baby to the temple, just six miles away at Jerusalem, and go through the rite or ceremony of purification or cleansing. On this occasion they were required to take to the priests a lamb, or a pair of turtle doves or two young pigeons to be sacrificed on the altar. The fact that Mary and Joseph presented the latter, probably purchased from dealers in the temple, indicates that they had no money to spare.

Although women could not enter the Court of the Men in the temple, husbands were permitted to go with their wives into the Court of the Women where the ceremony of purification took place. Joseph was there with Mary. After the prayers and the ceremony were completed, Mary, along with the other mothers who had assembled for the same purpose, was pronounced clean. Now she could associate with her friends, go to church, and in every way return to usual life.

In the Jewish household the first-born son was considered to be especially holy, and it was the practice of the people to "present" or dedicate him to the Lord. This ordinance also was performed by the priests.

But even more happened in the  
(Continued on page 985)



Artist's conception of Joseph and Mary resting, with Baby Jesus, during flight to Egypt. From a painting by Van Dyke.

# Books for Children this Christmas



period with his mother, and on into maturity when he fights for and wins a mate.

—J. H. Z.

## COME BE MY FRIEND

(Irmengarde Eberle. Dodd, Mead & Company, New York. 149 pages. \$2.75.)

**J**ERRY WASN'T too sure he could take care of himself when the big boys at school started teasing him, especially now that Sam, his big brother, would be gone. The story of how, with the help of a stray dog and her puppies, a friend named Henry, a little girl named Lollipop, and some feathers, he gains the respect and the admiration of his schoolmates makes interesting reading.—J. H. Z.

## THE INDIAN'S SECRET WORLD

(Written and illustrated by Robert Hofsinde (Gray Wolf). William Morrow & Co., New York. 1955. 96 pages. \$3.95.)

**T**HIS is a beautiful book, in makeup as well as content. A gifted painter, the author-illustrator of this book has lived with different Indian tribes and has made a study of them, the American Indians, for years. Lucky will be the young people—and the older folk—who have this book in their homes.—M. C. J.

## INDIAN SIGN LANGUAGE

(Written and illustrated by Robert Hofsinde (Gray Wolf). William Morrow & Co., New York. 1956. 96 pages. \$2.50.)

**T**HE author states, "... sign language was the universal language of the American Indian tribes." From the Indians the early trappers and mountain men learned the value of this sign talk in working with the Indians. This is a fascinating venture and one that young people will enjoy experimenting with, even if they never use it with their American Indian brothers.—M. C. J.

## THE WINGED SWORD

(Leslie Turner White. William Morrow & Co., New York. 1955. 375 pages. \$3.95.)

**L**ESLIE TURNER WHITE has thrilled thousands of readers with his fast-paced novels of action and high adventure. This new story has every element of pageantry and romance that has made Mr. White's name synonymous with exciting reading. Full of the vigor and contrast of the Middle Ages, *The Winged Sword* is a thoroughly entertaining tale.—E. J. M.

## SHOWBOAT'S COMING!

(Adele and Gateau DeLeeuw. The World Publishing Co. 1956. 220 pages. \$2.75.)

**H**ERE is an unusually fine novel for young people, written by two well-known writers in the "teen-age" field. Summer aboard the *Dolphin* brings to Lois Harding a new understanding of life and people as

she spends many hot grueling hours rehearsing for the evening performances on the showboat.—E. J. M.

## THE REAL BOOK ABOUT AMAZING BIRDS

(Eve Merriam. Garden City Books, Garden City, New York. 226 pages. \$1.95.)

**B**IRDS THAT sing, birds that dance, birds with tails three times as long as the rest of them, birds with no tail at all, birds that plant fresh flowers in their playhouse every day—all these and many more can be met on the pages of this fascinating book.—J. H. Z.

## MR. STUBBS

(T. L. McCready, Jr. Illustrated by Tasha Tudor. Ariel Books, Farrar, Straus & Cudahy, New York. 47 pages. \$2.50.)

**M**R. STUBBS, called that because he was born with only the tiniest stump of a tail, was a tomcat and everybody's favorite. His adventures make interesting reading. The illustrations, many in full color, are lovely.—J. H. Z.

## THE COMPLETE BOOK OF SPACE TRAVEL

(Albro Gaul. Illustrated. The World Publishing Company, New York. 1956. 160 pages. \$4.95.)

**T**HIS BOOK—right up to the minute in travel—will interest older boys—and their fathers, unless I'm much mistaken. The book deals with the forthcoming space post, tells about the rocket ship, and indicates what qualifications a young man must possess in order to qualify as a member of the crew of such a ship. Moreover, the book discusses the planets, the moon, and the sun.—M. C. J.

## THE PUEBLO INDIANS

(Sonia Blecker. William Morrow & Co., New York. 155 pages. \$2.00.)

**T**HIS ADDITIONAL book in the series on the Indians of the United States takes its place as a necessity for those who would have understanding and love for their Red Brothers. Eighth in a series of books about families of Indians, this book, as all of Sonia Blecker's books, should be available to young people to impart correct information and create interest in the history and present-day activities of these first Americans.—M. C. J.

## THE HOUSE OF THE FIFERS

(Rebecca Caudill. Longman's, Green & Co., Inc., New York. 1954. 184 pages. \$2.75.)

**F**IFTEEN-YEAR-OLD Monica is furious when her father insists on her spending the summer with her relatives, the Fifers, on their Kentucky farm. The farm is just as dull as Monica feared; yet, in spite of her

## BRIGHAM YOUNG

(Olive Burt. Julian Messner, Inc., New York. 1956. 192 pages. \$2.95.)

**A** YOUNG PERSON'S biography of Brigham Young, this book will prove of great interest to adults as well, for the author, Olive Woolley Burt, has a style that demands attention from the first moment and throughout the book. This biography begins with Brigham Young when he was seven years of age and carries him through his intrepid life of leadership until the time of his death when he recalled vividly his allegiance to the Prophet who had restored the true Church.—M. C. J.

**THE MYSTERY OF CONTRARY HOUSE** (Dorothy Clapp Robinson. The Vantage Press, New York. 1956. 86 pages. \$2.50.)

**T**HIS WRITER for adults has turned her talents to a book for young folk which, with its mystery, will prove interesting reading. Both boys and girls will find the mystery gripping reading.—M. C. J.

## THE MAGIC OF SOUND

(Written and illustrated by Larry Kettelkamp. William Morrow & Co., New York. 1956. \$2.00.)

**W**ITH THE HELP of simple, illustrative experiments, this concise and illuminating book discusses the principles and uses of this everyday phenomenon, the magic of sound. Diagrams and illustrations by the author make the explanations understandable to even the youngest reader.—E. J. M.

## THE STRANGER

(Stella Weaver. Pantheon Books, Inc., New York. 1956. 220 pages. Teen-age fiction. \$2.75.)

**I**N THIS STORY about the Irish conjurers and Irish people, the author injects a good deal of mystery, as two young people search for their "treasure" at Donarink. The book is illustrated with chapter heads and vignettes by Genevieve Vaughan-Jackson.—E. J. M.

**MAJOR, THE STORY OF A BLACK BEAR** (Robert M. McClung. William Morrow & Co., New York. 64 pages. \$2.00.)

**T**HIS is a true to life account of the life of a bear from the time he is born in the middle of winter, through the training

self, she is drawn into the daily life and activities of the small community. How Monica finally finds her place as part of a wonderfully family makes a fine story that has genuine warmth.—E. J. M.

#### THE MAGIC CHRISTMAS TREE

(Lee Kingman. Ariel Books, New York, New York. 1956. 48 pages. Profusely illustrated. \$2.75.)

JOANNE and JULIE, two little seven-year-olds who live near the great forest, find the true meaning of Christmas as they play a game of pretend and find a "magic" Christmas tree. Bettina's drawings add charm to this delightful story.—E. J. M.

#### A LITTLE OVEN

(Eleanor Estes. Harcourt, Brace & Co., New York. 30 pages. \$2.25.)

GENEVIEVE's mother doesn't understand just what Genevieve wants when she asks for "a little oven." At last, at Helena's birthday party, she finds the answer to the mystery.—J. H. Z.

#### A ROOM FOR CATHY

(Catherine Woolley. William Morrow & Co., New York. 192 pages. \$2.50.)

CATHY FINALLY gets a room of her own after waiting so long for one. Then she has to give it up again; but there are compensations. How Cathy adjusts to her disappointments makes a heartwarming story.—J. H. Z.

#### LARRY OF SNOWY RIDGE

(Written and illustrated by Margaret S. Johnson. William Morrow & Co., Inc., New York. 1956. 90 pages. \$2.25.)

LARRY, a big, white Pyrenean dog encounters many thrilling experiences in World War II and finds a true friend upon his return. Margaret Johnson tells the story of Larry with convincing sincerity. The life-like illustrations will be irresistible to any young dog lover.—E. J. M.

#### KIM OF KOREA

(Faith Norris and Peter Lumm. Illustrated by Kurt Wiese. Julian Messner. 1955. 157 pages. \$2.75.)

THE ORPHAN BOY KIM had been well-taught by his parents. He would not beg; he would not steal. When an American who was good found him and wanted to adopt him, Kim lost his fear of crossing the great ocean to make his home in the far-off America.—M. C. J.

#### THE WONDER OF SEEDS

(Alfred Stefferud. Harcourt, Brace & Co., New York. 119 pages. \$2.75.)

YOUNG FOLK from 10 to 14—and even older—will find this book most stimulating. The interest of the reader is aroused from the very beginning of the book: when the author tells about some old, old lotus seeds which grew after long dormancy.—M. C. J.

#### MOPEY THE MOP

(Ora Pate Stewart. The Naylor Company, San Antonio, Texas. 75 pages. \$2.00.)

MOPEY, with her friends the Whisk Broom, the Dust Pan, the Broom, the Dust Mop, the Feather Duster, the New Dust

Mop, and the Bag of Wind, makes the best of a bad situation, and makes the world a better and happier place in which to live.—J. H. Z.

#### LITTLE PEAR AND THE RABBITS

(Eleanor Frances Lattimore. William Morrow & Co., New York. 125 pages. \$2.50.)

THIS IS the story of a little Chinese boy who wanted to be a farmer like his father. He lives in a Chinese village with his father and mother, his two sisters, and his baby brother. At the fair in a neighboring village he buys two rabbits as pets. The rabbits help him get something he wants very much.—J. H. Z.

#### THE VEGETABULL

(Written and illustrated by Jan Le Witt. Harcourt, Brace & Co., New York. 1956. \$3.00.)

THIS IS the story of Yorick, a young bull, who wanted vegetables. What happened to him when he ate them will provide interesting reading for the 5 to 9 age.—M. C. J.

#### THE MISSION INDIANS OF CALIFORNIA

(Sonia Blecker. William Morrow & Co., New York. 1956. 142 pages.)

THIS BOOK makes the ninth book on the various Indian tribes in the United States, all of which deserve to be widely read by all young people of the ages of 8 to 12. The customs, the food, the ceremonies of these California Indians make unusually fascinating reading and help to create friendliness and understanding for these Indians.—M. C. J.

#### MARGED—THE STORY OF A WELSH GIRL IN AMERICA

(Florence Musgrave. Ariel Books, Farrar, Straus and Cudahy, New York. 1956. 250 pages. \$2.75.)

TO MARGED, the Welsh girl, Pittsburgh was a strange, confusing city, and she wasn't sure she liked America until they—Gran'ma, Dada, Mama, and Tommy, her young brother—had moved into their own little house in the country. Children of all ages will be absorbed with Marged's adventures.—E. J. M.

#### GREEN DARNER—THE STORY OF A DRAGONFLY

(Written and illustrated by Robert M. McClung. William Morrow & Co., New York. 1956. 48 pages. \$2.00.)

INTO the dazzle of a summer afternoon come the most brilliant of the pond's

inhabitants—the dragonflies, and Green Darners are the biggest of those that frequent the pond. How he survives the constant struggle of eat-or-be-eaten is the substance of this factual account.—E. J. M.

#### TOO MANY SISTERS

(Jerold Beim. Illustrated by Dick Dodge. William Morrow & Co., New York. 1956. \$2.00.)

A BOY who has four sisters to handle sometimes gets discouraged, and Mike was no exception. There were always girls' things underfoot. How the girls finally prove useful to Mike and his gang is delightfully and entertainingly told.—E. J. M.

#### TREASURES TO SEE

(Leonard Weisgard. Harcourt, Brace & Company, New York. \$3.00.)

THIS "museum picture-book" affords an easy introduction to history, as well as art. The author has introduced famous artists, sculptors, and pieces of art that merit understanding and affection from the young folk of today.—M. C. J.

#### AT SWORDS' POINTS

(Andre Norton. Harcourt, Brace & Co., New York. 279 pages. \$3.00.)

A FEW WEEKS before Quinn Anders was to join his brother Stark in the Netherlands, a cable informed him that Stark had been killed in a hit-and-run accident. Here is a story of mounting suspense and taut incidents, as Quinn Anders undertakes a dangerous mission to discover the reason for the death of his brother Stark.—E. J. M.

#### LIKE A LADY

(Helen F. Daringer. Harcourt, Brace & Co., New York. 1955. 218 pages. \$2.50.)

EARNING MONEY seemed the hardest and most important thing Johanna had to do in the autumn she was in eighth grade. How she solves the problem of buying her own clothes, while helping out with the family budget, is told with fine sensitivity.—E. J. M.

#### NORA KRAMER'S STORYBOOK FOR FIVES AND SIXES

(Gilbert Press, Inc., New York City. 1956. 128 pages. \$2.95.)

THIS BOOK will be hailed by mothers—and fathers—who wish to find the right kind of story or poem for their five and six year olds. Mrs. Kramer, who has been an authority on children's books for many years, has chosen wisely and well stories that will satisfy the adults who read or tell the stories along with the children who listen.—M. C. J.

OUR SENSES AND HOW THEY WORK (Herbert S. Zim. Morrow Junior Books, New York. 1956. 64 pages. \$2.00.)

THIS INTERESTING analysis of our senses will prove enlightening. The very first sentence proves challenging, "A learned man once called the senses windows of the mind." Children of eight to twelve will find the book valuable to read for themselves, but others younger will prove a willing audience to parents or teachers who will explain.—M. C. J.



# Be Honest with Yourself

## Great Men Pray!

**G**REAT AND wise men and women of all the ages have sought and received help through prayer and have found an unfailing source of strength.

Washington at Valley Forge—Lincoln before Gettysburg—Eisenhower on D Day—Joseph Smith in the Sacred Grove—Jesus at Gethsemane and at Golgotha—all these have prayed:

"Grant us liberty"; "preserve the nation"; "give us wisdom"; deliver us from evil"; "thy will be done."

And these, too, are proper petitions to an understanding Father in heaven:

The trust of a child at a mother's knee.

The prayer of a father for the return of a wayward son.

The student's honest seeking for answers to an examination.

A young man's reverent request for strength to do his best in ball game or business venture.

The young woman's plea for guidance in choosing a husband.

The earnest soul's sincere desire.

That he answers these petitions (though in his own time and way) is a truth to which millions can daily testify.

What about you? Do you ever need help from a Higher Source? Then follow the example of the great and good and wise men of all the ages. Ask and receive. "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6.)

Pray.



# Be Honest with Yourself

# General Conference Section

Addresses Delivered at the 127th Semi-Annual  
General Conference, October 5, 6 and 7, 1956



—Conference photographs courtesy Deseret News—Salt Lake  
Telegram & Salt Lake Tribune

# Spirituality, the Goal In Life

by President David O. McKay

THE PASSING OF YEARS and the repetition of experience fail to lessen the sense of great responsibility of addressing the congregation in this great tabernacle and others listening in over the radio. I have prayed and now pray for the inspiration of the Lord, that I may be able to perform this duty acceptably to him and to you, my brethren and sisters.

What I have in mind I should like to associate with this passage of scripture taken from Matthew:

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:24-27.)

Before emphasizing one or more particular points contained in that remarkable passage, I should like to give a brief report regarding some activities of the Church since our conference six months ago. During that interim the Church has been moving forward most encouragingly. Priesthood quorums have increased in number, particularly in the mission field, and, through the efficient efforts of the priesthood committees among the General Authorities, a greater enrolment in the quorums generally has resulted. There are today in the stakes and missions of the Church 237 high priests quorums; 449 seventies quorums and 17 units; 1,750 elders quorums and two units; 171 quorums and 1,725 groups of priests; 737 quorums, and 1,230 groups of teachers; 1,988 quorums, and 551 groups of deacons.

Those are all organizations established by revelation for activity in spiritual things, as well as temporal, for boys, and for young men under nineteen years of age, most of them seventeen and eighteen.

The general boards of auxiliaries are functioning efficiently, and local organizations are co-operating with them in earnest efforts to instill high ideals in the minds of childhood and youth.

It is a sobering thought, my brothers and sisters, to realize that all quorums, all auxiliaries, all Church schools, seminaries, institutes, colleges, the Church university, all Church edifices,

all preparations of lessons, the expenditure of hundreds of thousands of dollars monthly for the publication of books, equipment, illustrative material, and so forth—all efforts of thousands of officers and teachers—are for one purpose: *namely, the education and proper training of your boys and girls and the edification of all members of the Church.* Everything that has been and is now being done points to that one general purpose. Do you appreciate it by co-operating with these forces and sending your young children, and your young men and women to these various organizations in the Church? If not, you are shirking part of your duty.

We have only words of commendation to the Twelve, the Assistants to the Twelve, and other General Authorities, including the Presiding Bishopric; to the general boards, the members of the general Church building committee, the stake and ward officers, each and all working for the good of the individual to bring to pass the Lord's purposes, who declared: "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (P of G P, Moses 1:39.)

You will be interested to learn that since the first of the year there have been 136 Church edifices dedicated. It is estimated that in the final quarter of 1956 there will possibly be added to this number forty-four more buildings, making a total of buildings dedicated in English-speaking wards and stakes and missions of 180. In foreign missions it is estimated that there will be somewhere in the neighborhood of fifty to sixty houses of worship dedicated in this year 1956, making a total in all of approximately 240.

A means to an end! From the standpoint of numbers and material prosperity, therefore, the Church has every reason to be encouraged. All these things, I repeat, are means to the perfecting of the soul—that is the end.

The great question is: Have we progressed spiritually as well as in these physical and teaching organizations? The answer is "yes."

The accomplishments before mentioned, the efforts put forth, are in themselves really expressions of spirituality, and here we offer in our hearts a prayer that God will bless the total membership of the Church who have contributed of their means, talents, and efforts to the accomplishment of the purposes named, the means, and structures and Church edifices especially. It is marvelous what you have done.

"Every noble impulse, every unselfish

expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake—that is spirituality."

And our text emphasizes the fact that the human being consists of spirit and body: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

Indeed, man's earthly existence is but a test, whether he will concentrate his efforts, his mind, his soul upon things which contribute to his comfort and gratification of his physical instincts and passions, or whether he will make as his life's purpose and aim the acquisition of spiritual qualities.

The spiritual road has Christ as its ideal, not the gratification of the physical, for he that would save his life, yielding to that present gratification of a seeming need, will lose his life.

If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice, he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Would that all might so live as to experience that ecstasy!

Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men," are attributes which contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift that makes him king of all created things.

The spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still sub-

(Continued on following page)

THE IMPROVEMENT ERA

ceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. "Though in the world, not of the world." (See John 8:23.)

Jesus taught that men and women fail to live truly, unless they have spirituality. In Jefferson's *Life and Teachings of Jesus*, we read that the spiritual force underlies everything, and without it nothing worthwhile can be accomplished. And I quote: "Spiritual needs can be met only by spiritual means. All government, laws, methods, and organizations are of no value unless" spirituality guides them. All "men and women are filled with truth," with this spirituality—and "righteousness, and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are all powerless to change the motives of men and women." "Except a man be born again, he cannot see the kingdom of God." (See John 3:3.)

Spirituality and morality as taught by the Church of Jesus Christ are firmly anchored in fundamental principles—principles from which the world can never escape even if it would, and the first fundamental is a belief—and among the members of the Church who are truly converted, a *knowledge*—of the existence of God the Father and his Son Jesus Christ. Children of the Church are taught, at least should be taught, to recognize him and to pray to him as one who can listen and hear and feel just as an earthly father can listen and hear and feel, and they have absorbed into their very beings, if taught rightly, from their mothers and their fathers, the real testimony that this personal God has spoken in this dispensation.

Inseparable from the acceptance of the existence of God is an attitude of reverence, to which I wish now to call attention most earnestly to the entire Church. The greatest manifestation of spirituality is reverence; indeed, reverence is spirituality. Reverence is profound respect mingled with love. It is "a complex emotion made up of mingled feelings of the soul." Carlyle says it is "the highest of human feelings." I have said elsewhere that if reverence is the highest, then irreverence is the lowest state in which a man can live in the world. Be that as it may, it is nevertheless true that an irreverent man has a crudeness about him that is repellent. He is cynical, often sneering, and always iconoclastic.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings, or of others' rights. Reverence is the fundamental virtue in religion. It is "one of the signs of strength; irreverence, one of the surest indications of weakness. No man will rise high," says one man, "who jeers at sacred things. The fine loyalties of life," he continues, "must be revered or they will be foresworn in the day of trial."

Parents, *Reverence*, as charity, begins at home. In early childhood children

should be trained to be respectful, deferential—respectful to one another, to strangers and visitors—deferential to the aged and infirm—reverential to things sacred, to parents and parental love.

Three influences in home life awaken reverence in children and contribute to its development in their souls. These are: *first*, firm but *Gentle Guidance*; *second*, *Courtesy* shown by parents to each other, and to children; and *third*, *Prayer* in which children participate. In every home in this Church parents should strive to act intelligently in impressing children with those three fundamentals.

*Reverence in the houses of worship:* Churches are dedicated and set apart as houses of worship. This means, of course, that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can in the street or amidst the worries of a workaday life. In other words, we go to the Lord's house to meet him and to commune with him in spirit. Such a meeting place, then, should first of all be fitting and appropriate in all respects, whether God is considered as the invited guest, or the worshippers as his guests.

Whether the place of meeting is a humble chapel or a "poem in architecture" built of white marble and inlaid with precious stones makes little or no difference in our approach and attitude toward the Infinite Presence. To know God is there should be sufficient to impel us to conduct ourselves orderly, reverently.

In this regard, as members of the Church in our worshiping assemblies, we have much room for improvement. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more reverence during hours of worship and of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness, excepting in an emergency, to leave a worshiping assembly before dismissal.

One of the most pronounced outbursts of Jesus' indignation was caused by the desecration of the Lord's temple. As he overturned the tables of money-changers and ordered out those who were bartering and trading in the holy sanctuary, he gave a warning admonition that has come down through the centuries:

"... make not my Father's house an house of merchandise." (John 2:16.) Making and spending money, even in conversation, faultfinding, and particularly gossiping about neighbors in a house of worship, are essentially violations of this command given nearly two thousand years ago.

If there were more reverence in human hearts, there would be less room for sin and resultant sorrow; more capacity for joy and gladness. To make more cherished, more adaptable, more attractive this gem among brilliant virtues, is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

I repeat now:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, [physical desires, gratification of appetites, money, wealth]—gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:24-27.)

In these words of the Savior we have designated either by direct statement or implication four eternal truths—

First, the existence of God our Eternal Father.

Second, the divine Sonship of Jesus Christ.

Third, that man has a spirit as well as a body, and he may direct his life to serve him.

Fourth, that soul development results from complete control of physical desires and passions.

With that scripture in conclusion I desire to call attention to another fundamental truth:

"... a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you." (D & C Sec 4.)

That this work has come forth and is now established by divine revelation testifying to the existence of God the Father, his son Jesus Christ, and that through Jesus Christ and his gospel mankind will be brought back into his presence, I bear witness to you, and to the world, in the name of Jesus Christ. Amen.

# Our Message to the World

by President Stephen L. Richards

OF THE FIRST PRESIDENCY

I SHALL BE deeply grateful, my brethren and sisters, if I may have your faith and prayers and the assistance of the Holy Spirit in an effort to continue the lofty themes, the vital advice and counsel which have been given by my brethren during the preceding sessions of this conference. I greet my brethren and sisters with love and fellowship, and I extend also to our friends who listen in to the proceedings my appreciation of their interest, and my concern for their good in the consideration of the great principles of life and salvation.

As we meet in successive general conferences of the Church, our thoughts are repeatedly directed to the fundamental principles and purposes of the mighty cause which we have the honor to represent. It is well that it is so, and it is fervently hoped that we shall never become so absorbed and enmeshed in the mass of detail relating to organization and procedure as to obscure even for a moment the true purpose of our establishment in the earth.

Within the past few weeks, in order to meet the requirements of a distant foreign country for the Church to hold property and otherwise carry forward its activities within that country, the First Presidency has caused to be prepared and submitted to the governing authority of the foreign country a statement of beliefs and objectives of the Church. To cover the principal beliefs of the Church of Jesus Christ of Latter-day Saints, we submitted the Articles of Faith issued by the Prophet Joseph Smith, which for a period of more than a hundred years have been distributed throughout the world. I would not impose on the patience of an audience entirely composed of members of the Church to repeat these articles so well known to my brethren and sisters, but being convinced that many thousands of our friends not of the Church listen to these proceedings, I am going to ask you to indulge me as I present them:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth,

Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

I shall not comment generally on the Articles of Faith. They speak for themselves, and we trust they may prove acceptable to the government to which we submitted them as a statement of our principal beliefs.

In addition to the requirement of a statement of beliefs and doctrines, we were asked to set forth our purposes and objectives as a Church. The following is a brief statement of objectives which was sent. I quote:

"The objectives of the Church are to bear witness to the divinity of the Lord Jesus Christ; to teach all men the principles of His Gospel; and to convert and persuade them to follow in his ways and keep the commandments of God,

that they may thus advance the Kingdom of God in the earth to bring brotherhood and peace to men and nations, and earn exaltation for themselves.

"To achieve this objective the Church of Jesus Christ of Latter-day Saints builds and maintains churches, temples, educational institutions for all ages, recreational buildings and facilities, and projects designed to teach and encourage vocational and industrial preparation for self-reliant living. It teaches loyalty to country and fosters good citizenship in all communities where it is established."

The statement submitted was necessarily brief. May I amplify some portions of it?

How and to what extent are we bearing witness to the divinity of the Lord Jesus Christ? From the latest figures available I give you the following: We are at present maintaining about five thousand missionaries in the mission fields of the Church, which are established in nearly all countries of the world where the laws and practices of the people will permit their establishment. The average cost for each missionary a month is \$58.96, to cover his living and maintenance in the mission field. The total monthly cost for our missionary force exceeds \$290,000.00, borne chiefly by parents of the missionaries, the missionaries themselves, quorums, and other generous persons who contribute to the missionary fund. This vast sum of money, amounting to more than \$3,400,000.00 a year, is spent in the countries where the missionaries labor, and thus contributes, substantially in some instances, to the national economy of these countries.

Our missionaries do not live "off" the peoples in the countries where they are sent. They bring in rather than take from the communities where they serve. In addition to the five thousand missionaries who serve in these missions which we call foreign, there are 6,429 stake missionaries, who do not leave their homes, but perform missionary service among neighbors and friends not of the Church in the communities where they live. They give their service without compensation, as do all missionaries of the Church.

It will be interesting to members of the Church to know that for the first eight months of the year 1956 there were 9,910 convert baptisms in the foreign missions, and 5,549 in the stake missions, making a total of 15,459, a sufficient number, if concentrated, to make three or four new stakes in the Church.

The principal duty and the first obligation resting upon all of these 11,500

THE IMPROVEMENT ERA

missionaries is to bear witness of the divinity of the Lord, Jesus Christ. They are sent out into the world as ambassadors of Jesus Christ, and they are taught from the beginning that they cannot effectively represent and serve him without a firm personal testimony as to his divinity. If they live the principles of the gospel, they never lose their testimonies, and they are always able, under the influence of the Holy Spirit, to bear testimony with such conviction as to arrest the attention of God-fearing people. This bearing of sincere testimony serves as a persuading and convincing influence to touch the lives of many long before the immature missionary has been able fully to absorb and master the principles of the gospel in the teaching process.

How essential is this bearing of testimony to the divinity of the Lord Jesus Christ? Why, it is the first essential credential of a Christian. Jesus himself set the example, when, in justifying himself before the Jews, he said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." (John 8:18.) And from all we can learn from scripture, we must conclude that there is but one indispensable fact which lies at the basis of the whole Christian doctrine to which witness must be borne, and that is that Jesus Christ was the Son of God and sent by him to perform his mission in the world. How can anyone professing Christianity satisfy a Christian conscience without that testimony and that witness? Why are men reluctant so to commit themselves? Some may entertain conscientious doubts as to the divine nature of the Christ. I am sure they would do well humbly and open-mindedly to seek more knowledge about him. Many more,

I fear, are in the category suggested by Paul who are "ashamed" openly to bear witness of him. They seem to think that in some way it is belittling to their intelligence, and I fear too that some regard an open confession of faith as a commitment to a course of life they do not have the strength and the will to follow.

I regret this reluctance, particularly of prominent and influential men, openly to declare their faith, because I am sure that their influence is very considerable, particularly in the lives of the young people who admire their successes, their standing in the community, and who could be made to see richer and nobler purposes in life through the example and open statements of those they so much esteem.

I think I know the underlying reason for this reticence. It is self-sufficiency resulting from a lack of humility. Men of success are so prone to forget their dependence on a beneficent providence. It seems often necessary to bring into the lives of the haughty and proud calamity and great deprivation. A rich man sometimes loses his possessions, his cherished wife and children, even his good name, before he begins to pray and acknowledge the supreme dispenser of all good things that endure. I appeal for more testimony, for more courage to bear witness, for more humility to acknowledge the goodness of the Lord to his children.

The second item in the statement of objectives which I mentioned is "to teach all men the principles of his gospel; and to convert and persuade them to follow in his ways and keep the commandments of God." Many of the principles of the gospel which our missionaries and our people teach are

set forth in the Articles of Faith which I have read. Time will not permit any extensive comment on them. I wish, however, to mention a few items.

I mention the eleventh and twelfth articles: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

I am able to understand from the history of the times how much importance the Prophet Joseph Smith attached to these articles in his day. The violation of the principles by bigoted and unscrupulous persons entailed infinite suffering and persecution to him and his people. I question if, however, except with divine insight, he could have envisioned what the violation of these principles would mean to the whole world a century or more after he lived. I am not sufficiently informed to know whether other churches have any comparable statements in their constitutions or declarations of faith, but the history of our times justifies the assertion that few, if any, things have contributed more to the chaotic condition of the world than the violation of the cardinal principles set forth in this statement of belief. They contain the very essence of freedom and liberty, and they support the majesty of the law. They are inspired statements, and within them is comprehended the only true basis on which permanent peace may be established. We preach and we practise these principles all over the world

(Continued on following page)



## President Stephen L. Richards *Continued*

wherever we are given opportunity. We proclaim and we urge them in defense of liberty wherever we go. They are part of the gospel of Jesus Christ, and as such we teach them.

Perhaps we encounter some resistance in teaching the principles of the gospel because we have important aspects of it given by revelation that are explanatory and go beyond the conventional teaching of Christianity as our eighth article of faith proclaims: "We believe the Bible to be the word of God as far as it is translated correctly." We teach the Bible as the history of God's dealings with man, and as the basis of the Christian gospel, but we have additional explanatory revelation which does not contravene the Bible, but which serves to interpret and make plain many of its statements which are obscure or incomplete.

I shall give to you one illustration which is typical of others. The Savior comforted his disciples at the time of his departure with that supreme statement of comfort: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

For many centuries the world was without an explanation of the "many mansions" in our Father's house. In February, 1832, the Prophet Joseph wrote: "From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term Heaven, as intended for the Saints' eternal home, must include more kingdoms than one." (See Introduction to D & C 76.)

It was in answer to this query in the mind of the Prophet that the revelation which is sometimes characterized as "The Vision" came to him. It is the explanation of the words of the Savior in that it defines the mansions, kingdoms, and glories which prevail in heaven, "my Father's house." These kingdoms are designated as the celestial, the terrestrial, and the telestial. These designations conform with the declarations of the Apostle Paul in his first epistle to the Corinthians, wherein he sets forth,

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." (I Cor. 15:41.)

I wish I had the time to read to all our friends the description and attributes of these kingdoms and glories of the hereafter. Here is a revelation which makes plain to all men the transcendent and enduring benefits derived from striving for the best. To those who have the ambition, the courage, and devotion to attain the highest station, there are in store blessings that transcend the comprehension of the finite mind.

The Lord loves all his children, and in the orderly provision he has made for salvation every good deed is rewarded, and all who have not utterly destroyed their prospects for recognition will find place in the gradations of glory to which they are severally entitled. Here is universal justice in law and order, tempered with great mercy for the frail and the weak. The revelation gives us assurance that the highest station or glory is possible of attainment. In all our teaching and persuasion, our one all-pervading predominant motive and purpose is to prepare ourselves and our fellow men for entrance and exaltation in the highest glory he has revealed—the celestial kingdom. We want the best for ourselves, and we want it for others, but we know we cannot acquire this glorious blessing for others. Everyone must obtain it for himself.

Now, how is entrance into the celestial glory obtained? It is obtained only through compliance with the ordinances of the gospel, and keeping the commandments of God. Our missionaries are not infrequently asked: "Do you claim that you are the only ones who will go to heaven?" The answer to this question may well be given by the missionary asking of the inquirer, "What do you mean by heaven? If you mean by heaven, a resurrection from the grave to immortality, the answer is no. Through the atonement of Christ everyone will be resurrected. Do you mean by heaven one of the lesser glories and kingdoms therein? Then generally the answer is no. We believe that many, if not most, of the good men and women of the world will obtain places and recognition in the lesser kingdoms of heaven. But if you mean by going to heaven, gaining exaltation in the celestial kingdom of our Father, where God and Christ dwell, then the answer must be yes. No man can attain the highest station without compliance with the higher laws and ordinances, which may be administered only in the restored Church of our Lord Jesus Christ under his authority and delegated power lodged in the priesthood of his Church."

If there be any disposed to criticize this view as being narrow and intolerant, we must bring to their attention the fact that we did not formulate the rules, regulations, and requirements for entrance into the celestial kingdom of our Father. The Lord did that, both in ancient and modern revelation. We seek to teach men that these rules of eligibility, though seemingly strict and rigid, are in fact generous provisions for the happiness of the Father's children here and hereafter. If any of the requirements seem to circumscribe the personal liberty of individuals, it is because these so-called personal liberties in wisdom are not in the end good for the individual or communities. Every commandment the Lord has given is for the blessing and good of mankind.

I appeal, my fellow members of the Church, and to all men, so to regard them. While many are in the form of injunctions of restraint, there is in the keeping of every commandment a positive element of improvement of life through self-mastery and the subordination of the material to the spiritual.

So our mission is to bear witness of the divinity of the Lord Jesus Christ, and teach his restored gospel in all its completeness. The Lord has been good to us. He has caused that provision be made so that there are available to us all the facilities essential to realize our great purposes. He has blessed the Church with the devotion of faithful members scarcely to be equaled in any movement of which we have record. They are generous in giving, they are responsive to calls to duty, and their lives exemplify the loving principles by which they should live.

True, not all are faithful. Some fall by the wayside in weakness, to whom we always hold out the hopeful doctrine of repentance. It is a glorious feeling, my brethren and sisters, to have place with the faithful, to feel the warm, generous support of true brethren and sisters in the Church of Christ. I have long been the recipient of his blessings, and I humbly make this acknowledgment and give thanks for membership in his Church and the privilege of serving him, for health to carry on, for the confidence and love of my associates, and for the privilege of living in the society of the Saints of God.

I bear my humble witness that God lives; that Jesus Christ was his Only Begotten Son in the flesh; that the biblical account of his birth and life is true and not fictitious; that however much we may proclaim our admiration of his attributes and his teachings, that above all his mission was divine; that we cannot truly worship him without recognition of his sovereignty and his lordship. I am happy to kneel at the throne of his power and give to him my allegiance and feeble effort for the establishment of his kingdom in the earth.

I bear witness that Joseph Smith was his prophet, chosen to bring the complete gospel to the earth in the Dispensation of the Fulness of Times; that he accomplished his mission; and that all men today are the beneficiaries of his inestimable contributions.

I bear witness that the holy priesthood has been restored to and continues in the Church of Christ; that that holy priesthood and power is here in the earth today in the year 1956, reposed in thousands of good men, servants of the Lord, with President David O. McKay appointed, sustained, and approved of the Lord, standing at the head, all to the end that the kingdom of our Father may be established and advanced in the earth. Christ will come again. Our mission is to prepare the kingdom for his coming.

The Lord help us all to be devoted to that exalted undertaking I humbly pray in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA

# "Go Ye Not after Them"

by President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

**M**Y BROTHERS AND SISTERS, as with all of us I stand before you in humility, with a prayer, in my heart that I may be able to say something that will be helpful in building up our faith, strengthening our testimonies, and I ask that you will extend to me your faith and your prayers to the same end, that all may be benefited.

I would like to begin what I have to say this morning with a quotation of some scriptures. One scripture has already been frequently quoted that came from the great intercessory prayer which the Savior delivered the night before the day he was crucified:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Then I would like to quote the first three verses and the fourteenth of the first chapter of John:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made."

And the fourteenth verse: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

And finally, I will quote the passage from First Corinthians, where Paul, speaking to the backsliding Corinthians, among whom already began to appear what finally became the great apostasy, and complaining about them and their thoughts, he said,

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." (I Cor. 2:2.)

There are all sorts of cults, all sorts of shadings of what we have called Christianity. There is one group of scholars that work insidiously sometimes, pretending Christianity and a belief in Christ, but nevertheless who subtly and insidiously teach us things that do not come within what we understand as Christianity. The position of these has been stated by one scholar thus:

"Christ . . . cannot have been both the same unclouded thinker of the moral sayings and the apocalyptic fanatic of the eschatological passages."

And eschatology is defined as "The doctrine of the last or final things, death, resurrection, immortality, the end of the world, final judgment, and the future state; the doctrine of last things."

These teachers who announce this difference as to the life of the Savior and his teachings, some of them, find place amongst us.

These critics say one of these two, the moral teachings or the eschatology, must be given up as historical and the one chosen to be got rid of is the eschatological. Anything beyond the moral teachings is put in the realm of myth, legend, popular exaggeration, symbolism, allegory, or transference of the miraculous from other departments of tradition into the life of Jesus.

Their standard of elimination is that any "event which lies outside the range of the known laws of Nature," must be disregarded. This destroys the divine origin of Jesus, his miracles, his resurrection, and much of his doctrine.

I want to read now just a few verses from the Olivet Discourse, the discourse which the Savior delivered on the Mount of Olives at the near conclusion, or conclusion of the third day of the Passion Week which he had spent in the temple or the temple precincts. I am

going to read from all three Synoptists, because each says essentially the same thing, but in somewhat different language. I am reading from the 24th chapter of Matthew. They had gone out to the Mount of Olives, Jesus and his disciples; they asked if he would like them to tell him about the temple, and so on, and it was then that he predicted that the temple would be destroyed, and thereafter in this discourse he touched upon not only the destruction of the temple but the Second Coming. Not always can you be clear as to which he was referring, but the passages that I shall read have reference as to what should finally take place.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many. . . .

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.

"Behold, I have told you before.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." (Matt. 24:3-5; 23-26.)

Mark said: "And Jesus answering them began to say, Take heed lest any man deceive you:

"For many shall come in my name, saying, I am Christ; and shall deceive many. . . .

"And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

"For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

(Continued on following page)

(L. to R.) President David O. McKay greets conference visitors. President J. Reuben Clark, Jr., delivering conference address. Between sessions.



## President J. Reuben Clark, Jr.

"But take ye heed: behold, I have foretold you all things." (Mark 13:5-6, 21-23.)

And Luke says, more shortly than is recorded by the others:

"And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them." (Luke 21:8.)

I think perhaps when we first read these extracts we may think that the Savior is talking primarily of a person, somebody to come to impersonate the Christ and claim to be the Christ. It seems to me, however, from the way in which these records are made and what they say, that the Savior also had in mind anyone who would come and say to you, "This is Christ that I teach; that is Christ that I teach; that is the Christian doctrine." In that sense I think that these scholars about whom I have already read, who would discard everything that they could not account for by the known laws of nature, they are in effect false Christs, for they are telling us that the things that we believe in Christ are myths, tradition, symbolism, allegory; they did not exist.

Now, that kind of a religion, that kind of Christianity would require that we discard all that we know about the Great Council in heaven and what was determined there, because these things lie outside the known laws of nature, as those scholars understand them.

We would have to discard the Fall as being a myth, an allegory, symbolism.

We would have to discard the virgin birth, the divine conception, the very foundation of our religion; that would have to go.

We would have to discard the witness of the Father at the time of the baptism of the Savior; that would go as myth, symbolism, allegory.

We would have to discard practically all of the miracles as not taking place and those that might be accepted would

*Continued*

be spoken of as signs. A sign can be a miracle, but not necessarily so. A miracle is a sign, but more than that.

We would have to discard the testimony of the Father, at the time of the transfiguration, that Jesus was his Son.

We would have to discard that great occasion, the raising of Lazarus and the incidents thereof, the reply of the Savior to Martha:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.) That would have to go into the discard as myth, allegory, symbolism, tradition.

Finally, we would have to discard all that we know about the resurrection and its effect; all of that is gone.

As to all these, and almost countless other matters: be not deceived, believe them not, follow not after the false Christs.

I would like you to appreciate that without the eschatology of the records of the Savior's life, we should have nothing left but husks, moral teachings, and ethics which, if lived, would make us a great people, a humane people, a peaceful people, but would not carry us back into the presence of our Heavenly Father.

In my view, that doctrine is not only sacrilegious, but to me it is also blasphemy, something to be utterly cast away. We have less left after they get through with their discards than the old paganism, for that paganism, the old Greek mythology, did acknowledge and have a kind of worship of divine beings which they conceived; they did believe in them and worship them.

My whole soul rebels against this emasculation of Christianity. Jesus did live. First, there was the great plan in heaven; that did actually occur. All that we know about it took place there.

There was the plan; the earth was formed; Adam came; the human family followed. We came here to prove ourselves. Finally, Christ was born in the Meridian of Time. He lived. He taught. He gave instructions. He was crucified. Then on the morning of the third day, he was resurrected, thus bringing to each and every of us the blessings of the resurrection. We all shall be resurrected. All of that has gone for these people to whom I refer. It is myth, tradition, allegory. Be not deceived by them; believe them not; follow not after them.

Then we would have to discard all that transpired in the restoration of the gospel, the Vision of the Father and the Son, the coming forth of the Book of Mormon, the giving of the great commandments which compose our Doctrine and Covenants. We would have to discard the Pearl of Great Price and all that it says.

Now, brothers and sisters, let us be aware of this false Christ, false Christianity which is taking root among some of our intellectuals. Be not deceived, believe it not, follow not after it, as the Lord said in those various records.

I bear my testimony as I have already indicated to the truthfulness of the gospel, to the restoration of its great principles, to the restoration of the priesthood, to the conferring of all of these things upon the Prophet Joseph, to the passing down from the Prophet Joseph through the Presidents of the Church until the present, that our President of the Church, President David O. McKay, has all of the rights and the prerogatives and the powers and authorities that were conferred upon the Prophet Joseph.

I bear you this testimony in soberness. I repeat, my soul cries out against this heresy that is taught by this group of so-called Christians.

God be with us and help us always, I humbly pray, in the name of Jesus. Amen.

The newly dedicated Relief Society Building.



A section of crowd in Tabernacle.



# They Bear Witness

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

AS A WITNESS to the mission of the Lord Jesus Christ, I address my remarks not only to those who are assembled here, but also to those who are scattered abroad, many of whom may not be members of the Church.

The Lord said that in the mouth of two or three witnesses, all things should be established, and he has always had witnesses who could bear testimony of this truth by divine revelation and appointment.

When he sent the missionaries out in the early days after the restoration of the gospel, the Lord said he sent them that they might "be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads." (D & C 88:80-82.)

So the words that are spoken by those who are commissioned and have the authority to bear witness of the truth are binding not only upon the members of the Church, but also upon all unto whom this message comes.

In regard to the coming forth of the Book of Mormon, the Lord said that he would choose witnesses. There should be three special witnesses that should bear record to the world, and said he:

"And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.

"Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and we be unto him that rejecteth the word of God!" (2 Ne. 27:13-14.)

I shall not take time to read the testimonies of the Three Witnesses, nor of the Eight Witnesses to the Book of Mormon. These are published in each copy of that book. The testimony of Oliver Cowdery, David Whitmer, and Martin Harris was that in the presence of an angel they beheld the record from which the Book of Mormon was translated, and had the privilege of examining it in the presence of that heavenly being, and the voice of the Lord sounded to them from the heavens calling upon them to bear witness of this truth, to every nation, kindred, tongue, and people.

Eight other witnesses beheld the plates, but not in the presence of an

angel. These are the witnesses spoken of in the Book of Mormon, whom the Lord said he would call to bear record of the truth of this Book of Mormon.

All those who have heard of the Book of Mormon, all those who have read it, have had the opportunity to read the testimonies of Oliver Cowdery, David Whitmer, and Martin Harris, who bore solemn testimony to the truth of this record, that is, of its being revealed. If they refuse to read (and yet their attention has been called to this fact, that the Lord has spoken, that he has given into the hands of the world today the record of those people who lived anciently) and they turn away and reject it, they will have to answer for it before the judgment seat of God.

And wo be unto those who take it upon themselves to fight these revelations.

I bear witness to you that the Lord has made it very clear to me by revelation which I have received, and many of you who are here present can bear witness likewise, that these things are true, and that is the privilege of any sincere person who will endeavor to read with a prayerful spirit and a desire to know whether the book is true or not; and he will receive that testimony according to the promise that was made by Moroni, who sealed the record to come forth in the Dispensation of the Fulness of Times.

I thought it would be well, however, to bring two testimonies here and read them, one from David Whitmer and one from Oliver Cowdery. When I read these, I am going to read the copies that I made from the original sources. This is not a copy from a copy, but a copy from the original, that I read to you.

This is a testimony of David Whitmer, given in Richmond, Missouri, March 19, 1881—copied from the original document, which was published in the *Richmond Conservator* on that date.

"Unto all nations, kindreds, tongues and people unto whom these presence shall come—

"It having been represented by one John Murphy of Polo [Caldwell County], Missouri, that I had in a conversation with him last summer, denied my testimony as one of the three witnesses to the Book of Mormon—

"To the end thereof, that he may understand me now if he did not then, and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time, denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses.

"Those who know me best, will know that I have always adhered to that testimony—And that no man may be misled or doubt my present views in regard to the same, I do now again affirm the truth of all my statements as then made and published.

"He that hath an ear to hear, let him hear: It was no delusion. What is written is written, and he that readeth let him understand. . . .

"And if any man doubt should he not carefully and honestly read and understand the same before presuming to sit in judgment, and condemning the light which shineth in darkness, and showeth the way to eternal life, as pointed out by the hand of God?

"In the Spirit of Christ who hath said follow thou me; for 'I am the life, the light, and the way,' I submit this statement to the world. God, in whom I trust being my judge, as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by the plain and simple statement of the truth.

"And all the honor be to the Father, the Son and the Holy Ghost, which is one God. Amen."

"David Whitmer, Sr."

This document bears the signature and endorsement as to the character of David Whitmer by the following citizens of Richmond, Ray County, Missouri.

Richmond, Mo. March 19th., A.D. 1881.  
"We the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, Sr. has resided since the year A.D. 1838, certify that we have been long and intimately acquainted with him, and know him to be a man of the highest integrity and of undoubted truth and veracity—Given at Richmond, Mo., this March 19, A.D. 1881.

A. W. Doniphan"

George W. Dunn, Judge of the Fifth Judicial Circuit.  
T. D. Woodson, President Ray County Savings Bank  
Jacob O. Child, Editor of *Conservator*  
H. C. Garmen, Cashier Ray County Savings Bank  
W. A. Holman, County Treasurer  
J. S. Hughes, Banker, Richmond, Mo.  
James Hughes, Banker, Richmond, Mo.  
D. P. Whitmer, Attorney At Law  
James W. Black, Attorney At Law  
L. C. Cantwell, Postmaster, Richmond, Mo.  
Geo. I. Watson, Mayor  
Jas. A. Davis, Revenue Collector  
J. Hughes, Probate Judge and P. J. Ray  
County Courts

(Continued on following page)

## President Joseph Fielding Smith

Continued

Geo. W. Trigg, County Clerk Ray  
County  
H. W. Mosby, M.D.  
Thos. McGinnis, Late Sheriff Ray  
County  
W. R. Holman, Furniture Merchant  
J. P. Cousinberry, Merchant  
Lewis Slaughter, Recorder of Deeds  
G. W. Buchanan, M.D.  
A. K. Reyburn

The following editorial in the *Richmond Conservator* was also published: "Elsewhere we publish a letter from David Whitmer, Sen., an old and well known citizen of Ray, as well as an endorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

"There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon (a facsimile of them he now has in his possession with the original records)" —may I be pardoned to pause there and say he did not have the original records; what the editor meant was that he had a copy of the manuscript of the Book of Mormon, which manuscript was used in the translation of the record—"is firmly convinced of its divine origin, and while he makes no effort to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary to warrant such an attack on him, coming from what source it may, and now, with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended he reiterates his former statement and will leave futurity to solve the problem that he was but a passing witness of its fulfillment."

From a letter written by Oliver Cowdery, another of the three witnesses, to his brother-in-law, Phineas Young, March 23, 1846, from Tiffin, Ohio, I copy this:

"I have cherished a hope, and that one of my fondest, that I might leave such a character as those who might believe in my testimony, after I should be called hence, might do so, not only for the sake of the truth, but might not blush for the private character of the man who bore that testimony. I have been sensitive on this subject, I admit, but I ought to be so, you would be under the circumstances, had you stood in the presence of John with our departed Brother Joseph, to receive the Lesser Priesthood, and in the presence of Peter, to receive the Greater, and look down through time, and witness the effects these two must produce—you would feel what you have never

felt, were wicked men conspiring to lessen the effects of your testimony on man, after you have gone to your long-sought rest."

You know, when Oliver Cowdery wrote that he was not a member of the Church, he had left the Church through some transgression. Not long, however, after he wrote this letter to his brother-in-law he found his way back to the body of the Church.

When the Prophet Joseph Smith was in Carthage Jail with his brother Hyrum, John Taylor, and Willard Richards, the Prophet asked that a letter be written to Oliver Cowdery asking him if he had not fed upon the husks long enough. I do not know what became of that letter, but evidently it must have been written and shortly after the martyrdom, Oliver Cowdery found his

way back to Nauvoo and then continued his journey across the Territory of Iowa to the camp of the Latter-day Saints at Kanesville, where he made his plea to be brought back again into the Church, testifying there again, which testimony I think is quite generally known, that he was not asking to come back for any place or position, but merely to be a humble member of the Church, and he bore witness to the same things on his return.

Just another word—if Oliver Cowdery had been lying and the story was not true, at the time when unstable members of the Church were forsaking it, he never would have gone to Nauvoo, among the enemies of the people, and then continued his journey westward to find the body of the Latter-day Saints when everyone else thought they had gone to their destruction.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

## "Repent ye therefore . . ."

by Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

**M**Y BRETHREN AND SISTERS, I am sure you can appreciate my feelings in occupying this position following the impressive address to which we have just listened. I trust that what I shall say may add to your faith.

You will remember that following the crucifixion of the Savior and his resurrection, he tarried with his disciples for some forty days, giving them instructions and administering to them the Sacrament of the Lord's Supper. Then he assured them that as he left them, he would again come in like manner to bless the children of men. He enjoined upon the Twelve that they should tarry in Jerusalem until they could be endowed with power from on high; then they were to go forth and to proclaim the gospel, his gospel, to all nations, a message of eternal life.

So, following these events, we find the people gathered "with one accord" on the Day of Pentecost, and Peter, feeling this great power that had been promised, declared to the multitude Jesus Christ and him crucified. We are told that "they were pricked in their hearts," impressed by the Spirit, and they cried with one accord, "Men and brethren, what shall we do?"

Then Peter taught them the basic principles of the gospel, that they should repent and be baptized for the remission of their sins; and he promised them that they, too, would have the blessings of the Holy Ghost which had rested upon him and others of the Twelve. Later, we find Peter and John going up to the temple.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his

mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them. [Something material.]

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God.

And all the people saw him walking and praising God;

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. (Acts 3:1-11.)

When the fame of this miracle spread, people gathered from near and far to listen to the message, as they had on the Day of Pentecost. Among these people were some who doubtless had participated in the crucifixion of Jesus. They had not realized what they had done. Then Peter, preaching to them, said:

And now, brethren, I wot that through ignorance ye did it, as did also your rulers, [I know, using the old English expression, "I wot," I know that through ignorance ye did it, as did also your rulers.]

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (*Ibid.*, 3:17-21.)

There are three things, my brethren and sisters, that I would like to touch on in connection with these scriptures which I have read. Time will not permit my enlarging on them.

The first one: "Silver and gold have I none; but such as I have give I thee." Then the power of God was manifested, and he was healed—not by silver and gold, not by something tangible, but an inward power to the afflicted, a power just as real and more potent than had he received silver and gold. It is something that stimulates our souls and builds our faith, prompts us to live nearer our Heavenly Father and more fully to keep his commandments.

As we listened to President McKay, I had a feeling that if we could leave this conference with the inspiration and mellowing influence of the President's message, we would have an influence for good wherever we go and with those with whom we come in contact, and our communities would reap a blessing thereby.

It is very much like the feelings and emotions that are stirred within us when we attend a funeral service. Our hearts are drawn in love and sympathy, and we leave feeling that if there is anything we can do to bring comfort to an aching heart, we will do it. I have wondered many times if the Lord has not given us trials, even death, in order that our hearts might be touched, that we might feel something that is greater than silver and gold.

So it is here this morning. We have heard President McKay quote this verse which I would like to give on this occasion. It is so appropriate.

If there is righteousness in the heart,

There will be beauty in the character.  
If there is beauty in the character,

There will be harmony in the home.

If there is harmony in the home,

There will be order in the nation.

If there is order in the nation,

There will be peace in the world.

One step after another leads to a life of peace. How much better the world could be and would be if we could be conscious of the spiritual forces, inspiring such attributes as love and devotion.

Another phase I would like to mention here: Peter said to the people who were gathered, "[I know] I wot that through ignorance ye did it. . . . Repent ye therefore, and be converted. . . ." Here we have Peter, who was raised under the Mosaic Law with its strict codes, and yet the Spirit promised by the Savior

had rested upon him, and here he manifested sympathy toward even those who had participated in the crucifixion of the Savior, because they knew not what they had done. He was teaching the lesson that Jesus had taught while on the cross when he said, "Father, forgive them for they know not what they do."<sup>\*</sup>

So Peter said, I know that what ye did ye did in ignorance; therefore, repent. What a blessed privilege, and what a source of consolation it is, to know that it is in our knowledge of things for which we are held responsible. The Lord recognizes that his children are not always aware of the things required of them, and hence his compassion and love are extended to his children. The great principle of repentance is vouchsafed to them, that they may turn from error and evil and return to God and feel the power of these blessings that come through faithfulness and devotion to his work when once his work is understood by his children. So we have in this a message of hope.

Finally, as Peter said, "Repent and be converted." We need conversion in our homes. We need to correct some of the practices of faultfinding, of misconstruing motives.

Now we are in the throes of a political campaign. Whatever we do, brethren and sisters, let us not impugn the motives of our brethren because they do not agree with us; and may they not question our motives. Let us recognize principle. We may disagree with our neighbors as to policy or methods, but let us not question the integrity of anyone. This leads to bearing of false witness. It leads to enmity and the canker-

<sup>\*</sup>The Prophet Joseph Smith interpreted this prayer as referring to the Roman soldiers.

ing of one's soul. I think much of the unhappiness found in homes is due to faultfinding and questioning of motives. We need to cultivate the spirit of understanding and forbearance. We can have this spirit if we kneel together in prayer and if we show a sympathetic interest in one another's problems, in the problems of our children. Be interested in them and in their well-being.

I was impressed recently in going into the home of one of our stake presidents in Logan. He and his wife have two lovely boys. One of them was going out on a Scout trip during the week to win a merit badge. Do you know that good mother of the boy who was only twelve years old was taking her sleeping bag and going to camp out with him under the stars to give him guidance and help, knowing that in his extreme youth he needed that guidance?

As I learned of this, I thought, "What an ideal mother! What a lovely spirit to have in a home!" That is what we need. We need to be converted to some of the old concepts and to carry them out in our lives. Then we will have righteousness in our hearts. We will have joy and peace in the world because of the blessings given unto us by our Heavenly Father through his divine Spirit, blessings that were given to the disciples on the Day of Pentecost, that they might proclaim the truth.

May we not only be able to proclaim the truth in word, but also in deed! May we be able to take from this meeting the spirit of this solemn occasion with its impressiveness into our homes, our wards, and stakes, and, above all, into our lives, I humbly pray in the name of Jesus. Amen.

## Trust in the LORD

by Thorpe B. Isaacson  
OF THE PRESIDING BISHOPRIC

PRESIDENT MCKAY, President Richards, President Clark, my dear brothers and sisters, and friends of the radio and television audience, I wish every person in this vast congregation could stand here and look at this beautiful sight, with a background of these beautiful Singing Mothers. I humbly pray that I may have an interest in your faith and prayers, that I shall say nothing that will detract from the beautiful addresses that we have already listened to.

There is great strength that comes to those who attend the sessions of the general conferences of the Church, or to those who listen to them over radio and television. Those who read the conference messages will be strength-

ened in their faith because these conferences, in the planning of them, everything that is said and done here is done under the inspiration of God, our Eternal Father. You must know, of course, that we come to you very humbly, full of love, prayerful, and dependent upon the Lord.

I would like to use as my theme for a few moments verses five and six from the third chapter of Proverbs. My reason for deciding upon this theme is that recently I have had contacts with a few young men, fine young men, who for one reason or another have been confused. Teachers have disturbed them, and they were seeking counsel.

(Continued on following page)

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

That is the best advice that I could give to any person who may be disturbed. I think to follow that course would give us the answer to any problem or any sorrow or any disturbance with which we may now or later be confronted.

"Lean not unto thine own understanding." That scripture reminds me, if I may inject it without being misunderstood, of the proceedings at the inauguration nearly four years ago of President Dwight D. Eisenhower, where he bowed his head and prayed because he felt the need for divine aid and guidance.

That same course has been followed by other great leaders. In fact, as I have tried to study great men, I could not find one who has not followed that same practice. This was even true of Jesus, the Son of God, as he went into the Garden of Gethsemane. It was my pleasure to stand there a couple of years ago, in Jerusalem, and when I think now of the Garden of Gethsemane on the outskirts of Jerusalem, I think of the place where Jesus, the Son of God, went to pray. He did not lean on his own understanding, but there he went, not once, but on many occasions, seeking strength from his Father. This was particularly true the night before his crucifixion when he desired to be blessed and sustained by his Father to go through the ordeal that was to face him on the morrow.

Our beloved Prophet Joseph did not lean on his own understanding. No, he went into the Sacred Grove to seek divine guidance. As I stood on the banks of the Susquehanna River some months ago, I could not help thinking of the visit that Joseph and Oliver made to the banks of that river when, they needed divine guidance, and they could not lean on their own understanding. They went to that secluded place close to his home where they, too, knelt down on their knees and asked God to reveal his will unto them, and he sent a heavenly messenger, John the Baptist, to deliver his message. "Lean not unto thine own understanding."

I have always felt led to think that that great organization as we know it—the United Nations, composed of representative leaders throughout the world—studying and planning and trying to solve the problem of a just and everlasting peace, do not open their sessions with prayer. A man who attended that session once reported to me that he went away from there sad. There was confusion; there was anger; there was disagreement. There had been no petition to the Lord asking for divine guidance, and yet the very peace of the world largely hinges on that great body of men. Because some disbelief and some will not admit divine guidance, we are denied the blessings that would re-

sult if that very important group of men would call upon the Lord for inspiration and guidance.

What would our Founding Fathers think of that? Our Pioneer fathers? Our Pilgrim fathers, and those who formed the Constitution of this land? They did not lean on their own understanding. I hope the leaders of the nations of the world will change that policy in the United Nations and lean not on their own understanding.

Recently as I was traveling in an airplane headed for Texas, and as the luncheon tray was served, there was a card on that tray, the first that I had ever seen, on which was inscribed: "For those who want to say . . . a table grace." I felt comforted to know that in traveling in a plane, someone had had the spiritual courage to understand and recognize that a table grace or prayer was appropriate on an airplane, and there were three prepared blessings. Then at the bottom were inscribed these words: "You may bow your head in prayer if you so desire." I thought how appropriate and what spiritual courage and faith the one who originated that idea possessed, and I noticed that around that plane, there were others who silently bowed their heads and thanked the Lord for the blessings and grace on that food.

Recently I read an article. I do not recall the paper or magazine. It indicated a very encouraging religious trend in colleges and universities throughout the land. In our colleges and universities there is a revival of religious training, and it is having a dynamic effect on the lives of the young people.

There was a time in academic circles that one detected sneering at religion as an "outworn superstition," but that is past. Courses in biblical literature, Christian ethics, and church history had almost disappeared from the curriculum, but that is changing. Many educators have detected that scoffing has now given way to very serious inquiry. Religion again is "intellectually respectable" and sound. Students and teachers have a growing disposition to seek faith in God, and they realize that the ultimate answers lie far beyond the reach of scientific research.

Many of our large universities have now experienced a great growth in undergraduate study for religious courses, and many churches are now attracting crowds that overflow their meeting-houses. Attendance at religious courses has doubled. Many colleges and universities now hold what they call a "Religious Emphasis Week" and specialists have found that eighty percent recognize the need for religious faith, and now there are very few who will admit atheism. "Lean not on thine own understanding."

Religion in all its forms is very popular and a significant topic in formal debates and common conversation by intelligent people today. In the educational world, the indifference long ac-

corded religion has now given way. It was only in recent years that the study of theology was merely tolerated. Today it is almost a universal acknowledgment that the study of religion rightfully belongs to every person.

That new interest in religion is widespread, and many have come to recognize that science alone cannot measure up to expectations in providing answers to the deepest questions of religion, and sometimes religion has something tremendous to say in the present world struggle. This change or revival is one of honest and intelligent inquiry, and students are approaching courses with open-mindedness.

It would be well if all students would place religion first in their lives, and this would give them faith in living in the world today, as well as in tomorrow's world. The love of God and the seeking of his divine guidance will lend strength to the soul of every person.

Yes, there is a divine spark in every man's soul that never wholly goes out. Religion plays a great part in the life of every soul. The cycle has now come around full turn. Perhaps once we may have doubted our faith, but now we have come to doubt our doubts.

The Church has been the fountain-head of good over the centuries, and its spiritual message of God's love for man has brought not only comfort and pureness of heart to men and women down through the ages, but it has also inspired them to the heights of achievement when they turn to God for strength.

Young people, ask and it shall be given. Watch your thinking, young people. Do not let anyone disturb your thinking. There may be those who lack the faith of your forefathers. Remember, you are today where your thoughts have brought you. You will be tomorrow, and the next day, and every day where your thoughts will take you. "In all thy ways acknowledge him." Keep your ideals. Ideals are like the stars: You cannot touch them with your hands, but like the mariner, you can use them for your guidance; and if you follow them, they will light the way, and you will reach your destination. But, "lean not on thine own understanding." Thank God for the religious purpose of the membership of the Latter-day Saint Church.

I am grateful to God for his kindness and blessings unto me. I know that God lives. I know that Jesus is the Christ, the Son of the Living God. I know that the Prophet today, the President of the Church, President David O. McKay, is God's servant on the earth. What a blessing he is to the people, and if we are ever in doubt in knowing what course we may follow, we need only stop for one second and ask one question of ourselves, "What would the President of the Church do in a similar position?"

God bless us with great faith, not with self-sufficiency, that we may not lean on our own understanding. I humbly pray in the name of Jesus Christ. Amen.

# Steadfastness in CHRIST

by Marion D. Hanks

OF THE FIRST COUNCIL OF THE SEVENTY

THE GOSPEL of Jesus Christ teaches us that the salvation and exaltation of men are made possible solely through the graciousness and goodness and love of God in his gift to us of his Divine Son, whose life exemplified the Father's purposeful plan for abundant living and whose sacrificial death made available to us and gave us a vision of our eternal possibilities as children of God. From the record of Nephi we read these impressive words:

For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. (2 Nephi 25:23.)

The records of latter-day revelation, as well as those of former days, attest to the great truth that through the atonement of Christ all men will certainly be resurrected, and that all who are willing and obedient may enjoy the blessing of God's great gift of eternal life.

The Latter-day Saint understands that through the gift of God, through the great atoning sacrifice of his Divine Son, all that we might achieve is made possible for us, but he understands also that in the plan of God it is necessary that we accept this free gift if we would enjoy all of our eternal possibilities. For the Lord told his people through the Prophet in 1832,

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift. (D & C 88:33.)

What must we do to "receive" his gift? The answer of the prophets has been the same, both anciently and in this dispensation, both in the eastern hemisphere and the western. Brother Clifford Young alluded this morning to the answer given by Peter at Pentecost to those who, having been pricked in their hearts by the witness of Christ born by the apostles, asked what they must do. The answer was clear and unequivocal:

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

Nephi in his parting testimony expressed his feeling of compassion for his own people, for the Jew, and for the gentile, and said:

But behold, for none of these can I hope except they shall be reconciled unto Christ,

and enter into the narrow gate, and walk in the straight path which leads to life, and continue in the path until the end of the day of probation. (2 Nephi 33:9.)

And after bearing his witness of the Messiah to his people this same prophet said:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (*Ibid.*, 31:17.)

In 1831 the Lord revealed to the Prophet the following:

... he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost. . . . (D & C 39:5-6.)

There is one other thought companion to these. Testifying that fundamental to everything we believe and hope for and have faith in is the great sacrifice of the Son of the Living God, knowing that he requires of us that we accept his great gift, there is something else necessary if we are to enjoy the high spiritual possibilities which it is within our capacity to achieve. Let me refer to the teachings of Nephi to his people after he had taught them faith, repentance, baptism, and the reception of the

gift of the Holy Ghost, as previously quoted. Said he,

And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; . . .

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. . . . (2 Nephi 31:18-21.)

We accept with all our souls the absolute efficacy and essentiality of the atonement of Christ. We attest to the words of Peter and of other prophets ancient and modern that it is necessary for us to accept our Heavenly Father's gift by obedience to what we know as the first principles and ordinances of the gospel. We know also that if we are to enjoy the high possibilities for which we are created and which we might desire as children of God, we must build upon our faith and obedience with right thinking and well-doing. We must press forward with steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Through so doing, if we endure to the end, we shall have eternal life. There is no other way.

I testify of this in the name of Jesus Christ. Amen.

## "For the Perfecting of the Saints"

by Marion G. Romney

OF THE COUNCIL OF THE TWELVE

MY BELOVED brethren and sisters: The very short talk just given by Brother Marion D. Hanks reminds me of an experience I had in Provo in the early days of my ministry. While I was attending a Utah Stake conference, President Roy Murdock showed me through a recently remodeled Church edifice. I expressed satisfaction with it and remarked that I thought they had everything in it that they would need. He said, "Yes, Brother Romney, we have everything we need except a trap door behind the pulpit to let the speakers through when they talk too long."

We do not need a trap door here for Brother Hanks. I appreciate very much his yielding so much time to me.

I was tremendously moved by President McKay's opening address. With it he set this conference on a very high spiritual plane. I have also enjoyed what the brethren who have followed him have said. I am sure that what I shall say will be anti-climax to President McKay's great talk, but I hope it will be in harmony therewith. I invite you to join with me in praying that our Heavenly Father will bless us these few minutes while I speak, to the end that we may conclude this meeting on the same high plane on which President McKay launched it.

I have in mind making a few remarks about "the perfecting of the saints," (Continued on following page)

which Paul listed first when, in writing to the Ephesians, he set forth the purposes for which Church officers and teachers were given. You will remember that he said:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints. . . (Eph. 4:11-12.)

It has been said that the major responsibilities resting upon the membership of the Church may be classified under three heads:

1. Preaching the gospel.
2. Performing vicariously the saving ordinances of the gospel for the dead.
3. Perfecting the Saints.

As to the preaching of the gospel, our obligation is to carry it "unto the ends of the world," "unto every nation, and kindred, and tongue, and people," "and before kings and rulers." (D & C 1:23; 133:37.)

It is thrilling to contemplate the progress being made in carrying out this great commission. I am sure we shall all be inspired anew when we hear Elders Moyle and Bennion report their recent tours of the South American and the European missions.

That in discharging our obligations to the dead we are keeping pace with our missionary service is abundantly clear from the fact that western United States is blanketed with temples in which a prodigious work for the dead is being carried forward night and day. Much work is also being done in Canada, Hawaii, and Switzerland, and temples are now being reared in England and in far-off New Zealand.

Statistics also indicate that in "the perfecting of the saints" we are making headway. During the last twenty years there has been a great increase in the payment of tithing, in fast offerings, and other financial contributions, and there has been a substantial increase in attendance at Sacrament meetings and stake conferences. As to many other activities, there are like encouraging reports, all of which give us cause to rejoice.

We have reason, therefore, to take courage and strive for still better records. And as we do so, may I suggest that we keep in mind always that neither statistics nor Church averages guarantee perfection. Important as these are in stirring us to activity and keeping us aware of our progress, the fact remains that attaining the perfection commanded by the Savior and alluded to by Paul is an individual matter.

Years ago I read an article, which, as I remember it, made the point that while living the Word of Wisdom would on the average improve the health and lengthen the life span of the members of any group who observed it, still no one member of the group could safely rely upon receiving the promised blessings himself. I did not believe the doctrine then, and I do not believe it now.

The perfection upon which exalta-

tion hangs, I repeat, is an individual matter. It is conditioned upon the observance of celestial laws as they apply to earth life. The Word of Wisdom is one of them, so also are chastity, tithing, observance of the Sabbath day, prayer, honesty, industry, love of God and fellow men, patience, kindness, charity, and all the rest of the principles and ordinances of the gospel of Jesus Christ. Each individual who observes one or more of these laws shall receive the blessings predicated thereon, and each Church member who will, with all the energy of his soul, diligently strive to live them all, shall receive the blessings predicated upon such striving. Eternal life, the greatest gift of God, is that blessing, and it will follow the living of the gospel as the night the day, regardless of statistics or averages, or of what others think or say or do, for the Lord Almighty himself has said that

. . . every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. (D & C 93:1.)

The converse, that every member of the Church who refuses to do so will fall short of the glory of God, is just as true, for the Lord has also said that

. . . no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (3 Nephi 27:19.)

If I had the power, I would impress every member of the Church with the transcendent import to himself of strictly obeying the principles of the gospel. In these remarks I hope I can so present this matter that at least one of you will join with me in a resolution to make a greater effort to do so in the future than we have ever made in the past. With the great prize of eternal life set before us, and in light of the emphasis the Lord has put upon the fact that this eternal life is attainable only upon condition that we "endure to the end, in following the example of the Son of the living God," it does seem to me that no Latter-day Saint should be content to stand day after day in the same place on the way to eternal life.

On the mountain Jesus instructed his disciples to be "perfect, even as" their "Father which is in heaven is perfect." To the Nephites he varied the instruction just a little. He wanted them to "be perfect even as" *he*, or their "Father who is in heaven is perfect." John, the beloved apostle, made plain that all of us, if we see the Savior, must purify ourselves, "even as he is pure." (Matt. 5:48; 3 Nephi 12:48; 1 John 3:3.)

Because there are so many people about us who have no vision of the goal to which we are inspired by the gospel, we are in danger of becoming surfeited with the things of the world and are apt

to slacken in our daily striving to move onward in our quest for eternal life. It has therefore been one of the burdens of Church leadership in all dispensations to encourage the Saints to keep these things constantly in their remembrance.

Peter, the chief apostle, was deeply concerned about this matter when, almost within the shadow of his own cross, he penned his second and, so far as we know, his last epistle. Greeting the saints, who he said had "obtained like precious faith" with him, he reminded them that they had been rescued from the lusts of this world and brought into glory and virtue through the righteousness of Christ. He assured them that by possessing themselves of the Christian virtues he enumerated, and which President McKay this day repeated in our hearing, they could be made "partakers of the divine nature."

"For," said he,

if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see as far off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. (II Peter 1:8-15.)

The Prophet Joseph Smith in his day over and over again pleaded with the Saints in the very words of Peter to make their "calling and election sure." Explaining what he meant by this admonition he said,

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure. (D.H.C., Vol. 3, p. 380.)

In similar vein, our present leaders are continually putting us in remembrance of the importance of living the gospel. They are repeatedly urging us to gird up our loins and take upon us the whole armor of Christ. We heard President McKay make the plea this morning, and only recently and on more than one occasion, we have heard President McKay urge us to become

"partakers of the divine nature,"—I think this is one of his favorite quotations,—which Peter says we may do by escaping through the righteousness of Christ "the corruption that is in the world through lust." (II Peter 1:4.)

Let us be reminded that we came into the Church of Jesus Christ through a cleansing and a purifying process. Believing that Jesus brought about our resurrection and put into operation the great plan of mercy by which our sins may be washed away in his blood, we developed a faith in him which moved us to repentance in the hope that we, by complying with the saving principles of the gospel, might be raised unto life eternal and gain an exaltation "through the atonement of Christ and the power of his resurrection." (Moroni 9:41.)

Then, in final preparation for Church membership, and as evidence of our willingness to take upon us the name of Christ and of our determination to keep his commandments, we were baptized by immersion for the remission of sin. As Jesus came forth from the tomb with a glorified body, having left all corruptibility in the grave, so we through baptism should have buried in the watery grave the corruption of our sins, and come forth to walk in newness of life, never again to return to worldly lusts. Thus prepared we were confirmed members of the Church and given the gift of the Holy Ghost. Through these principles and ordinances we were cleansed and purified. Having thus washed our garments in the blood of Christ, we entered through the straight gate and stood redeemed on the narrow way which leads to life eternal. It should have then been, and it should now be, the controlling desire of every Church member, and it is the desire of every member who is on the way to eternal life always to retain this redeemed status.

With complete surrender to the spirit of the gospel let us, honestly and without guile, search our own souls and find the weakness which presently impedes our upward climb to eternal life. If that weakness be faultfinding, evil speaking of the Lord's anointed, or profaning the name of Deity, let us desist. If it be neglecting our prayers, let us pause night and morning in our mad rush and kneel with our families and in our secret chambers while we pour out our souls in thanksgiving and petition, until hungering and thirsting after righteousness we are filled with the Holy Ghost. If it be failure to obtain the sealing ordinances of the temple for ourselves and families, let us straightway prepare to enter that holy place and obtain them before it is too late. If it be the giving way to anger or appetite for the things forbidden in the Word of Wisdom, or surrendering to base lusts; if it be desecration of the Sabbath day or refusing to contribute of our time and means according to the laws of the Church for the building of the kingdom; whatever it be, let us find it, recognize it, and do something about it daily.

Let us resolve never to relax in our  
DECEMBER 1956

striving for that perfection in ourselves which will bring us to eternal life. Doing so we can all measurably hasten that great day foreshadowed by Paul when he instructed the Saints that Jesus

... gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the

work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (Eph. 4:11-13.)

That we may do so, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

Friday Afternoon, October 5, 1956

## THE GOSPEL TO THE JEWS

by LeGrand Richards

OF THE COUNCIL OF THE TWELVE

I AM SURE I express the feeling of every heart here today when I say that I have thrilled with the sessions of this conference up to this present moment. The music has been out of this world, and the prayers have been beautiful, and the instructions and counsel and advice and the testimonies of the brethren have been wonderful.

I pray that I may make a contribution that may be helpful to the final success of this conference.

I would like to say a few words about prophecy. I have always been a great believer in the words of the prophets. Through Isaiah the Lord said:

I am God, and there is none like me,  
Declaring the end from the beginning. . .  
(Isa. 46:9-10.)

To me it seems that the prophets have laid out just about as completely and perfectly the great plan of the Lord with respect to this earth and the inhabitants thereof until the final winding up scenes when his kingdom shall have been established, and he shall come and reign as King of kings, as an architect does when he plans a building.

So I believe in prophecy. You remember when the Savior appeared to the two disciples on the way to Emmaus; as he listened to them he said: "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) And Peter tells us that "We have also a more sure word of prophecy;" more sure than anything else, "... a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Peter 1:19.)

I want to refer to two prophecies from the Book of Mormon. I quote the words of Moroni:

For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Search the prophecies of Isaiah. . .  
(Mormon 8:22-23.)

Then I read a statement from Nephi:

... in the days that the prophecies of Isaiah shall be fulfilled men shall know

of a surety, at the times when they shall come to pass.

... for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them. (2 Nephi 25:7-8.)

We are all here today in fulfillment of the words of the prophets, and I love the prophecies of Isaiah because it seems to me that he lived almost more in our day than when he was actually upon the earth, because the Lord gave him to see so many of the things that would transpire in the latter days in the redemption of these valleys and the building of this house of the God of Jacob in the tops of the mountains and the gathering of Israel from all the nations of the earth.

You will recall that when the angel Moroni appeared to the Prophet Joseph Smith three times during the night and the next morning, and this was when he was only a young man of eighteen, Moroni quoted from the eleventh chapter of Isaiah and told the Prophet that these things were about to come to pass, and I read from that chapter the following:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . .

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (Isa. 11:11-13.)

Now we have lived to see the first part of that prediction literally fulfilled. He has gathered Israel into these valleys of the mountains according to his promise. He has set up an ensign unto the nations. It seems to me that no thoughtful, honest person could examine what the Lord has done in the establishment of this Church, his kingdom on the earth, and then give any mortal man or group of men the credit for what has

(Continued on following page)

been accomplished. It has been the God of heaven that has done this, according to the words of the prophets.

Now, for a few moments I would like to refer to the second part of this promise, "and gather together the dispersed of Judah from the four corners of the earth." There is not time today to consider fully what the Lord is doing, according to his promise, in gathering the Jews back to the Holy Land. After two thousand years they now have a nation of their own and it is to be hoped that with the help of the Lord they can establish it in permanency and fulfil all the words of the prophets.

Then Isaiah says, "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." We are from Ephraim. The Lord expects us, since we are the custodians of his gospel as restored in these latter days, according to my understanding, to extend the hand of friendship to Judah, because after all we are all descendants of the prophets Abraham, Isaac, and Jacob, and we come under the promises that through their descendants should all the nations of the earth be blessed.

I do not know how the enmity and the envy between Ephraim and Judah can disappear except that we of the house of Ephraim, who have the custody of the gospel, should lead out in trying to bring to this branch of the house of Israel the blessings of the restored gospel.

In a revelation given to the Prophet Joseph Smith on November 3, 1831, the Lord said:

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. (D & C 133:8.)

You know how literally the Church has fulfilled that command; the gospel is going to nearly every nation under heaven, and now into the Far Eastern countries, to the Japanese and the Chinese and the Koreans and the Filipinos and so forth, and the Lord said that it should go first to the gentiles and then unto the Jews. That is the command which the Lord gave unto the elders of the Church in this day.

Then the Lord says:

And they also of the tribe of Judah, after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever. (*Ibid.*, 133:35.)

And it seems to me that the only way that the tribe of Judah can be sanctified to dwell in his presence forever and ever will be when we bring to them the gospel of the Lord Jesus Christ as the Savior promised them it would be brought in the latter days.

I quote again the words of the Lord to the Prophet Joseph in 1833:

Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;

And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me. (*Ibid.*, 98:16-17.)

As I understand this command, we the prophets must turn our hearts unto the Jews, and then we may hope that they will turn their hearts unto us because of the message that we shall bring unto them through the restoration of the gospel in this dispensation. The importance of this the Lord declared in these words: "... lest I come and smite the whole earth with a curse, and all flesh be consumed before me."

The Lord said again in a revelation given the day the Church was organized, in commanding and giving to Oliver through the Prophet Joseph the responsibility to carry the gospel to the nations of the earth:

And the first preacher of this church unto the church, and before the world, yea, before the gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen. (*Ibid.*, 21:12.)

It would therefore appear that we have a great responsibility to preach the gospel unto the Jews.

We read in the Book of Mormon—about which President Joseph Fielding Smith has just been speaking, and you know how marvelously it has been preserved through the centuries and has been given to us in this dispensation, also in fulfillment of the words of the prophets that there was to be a record of Joseph joined to the record of Judah—and in the preface to the Book of Mormon, we read the purpose for which the Lord preserved it:

Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations—...

If this book is to be a witness unto the Jew that Jesus is the Christ, manifesting himself unto all nations, it will be because we, the members of his Church, take this book unto them, and I am very happy to say to you today, those who may not know it, that the missionary committee has approval of the First Presidency to start preaching the gospel unto the Jewish people in some of the stakes of Zion where there are many of them residing, on somewhat of a trial basis to see if their hearts are inclined enough to be willing to accept the message that the Lord has for them.

I read a few words from Second Nephi:

And it shall come to pass that the Jews shall have the words of the Nephites, and

the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever. (2 Nephi 29:13-14.)

If the Jews are to have the records of the Nephites, it will be because we take these records to them.

When the Savior visited the Nephites, he promised them that the time would come when the Jews would have thefulness of the gospel preached unto them. I read:

And it shall come to pass that the time cometh when thefulness of my gospel shall be preached unto them. (3 Nephi 20:30.)

And then the Prophet Jacob in the Book of Mormon made this statement:

That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise. (2 Nephi 9:2.)

It seems to me that now that the Jews are being "gathered home to the lands of their inheritance" and are being "established in all their lands of promise," that this is the time when "they shall be restored to the true Church and fold of God"; and this can only be done through our preaching the gospel unto them.

I do not know how familiar you are with the history of the Jewish people, but they have suffered, it seems to me, as few if any people who have ever lived upon the face of this earth; they have been driven from country to country; their people have been ravaged and put to death; parents have been separated from each other; their children have been put to death because they have been accused of things that they were never responsible for. That is all in fulfillment also of the words of the prophets.

I read you the words of First Nephi:

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations. (1 Nephi 19:14.)

Now you know how literally that has been fulfilled. Not only have they been driven from nation to nation and been persecuted in a most terrible manner, but during World War II, in one nation alone, over six million of these Jewish people were put to death for no other reason than that they were Jews.

The Savior has spoken in a most positive manner against such persecu-

tions and actions. I read his words to the Nephites:

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn. (3 Nephi 29:8.)

The Prophet Nephi saw our day and the coming forth of the Book of Mormon, and through him the Lord made this statement:

And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews? (2 Nephi 29:3-6.)

It would therefore appear that the Lord has indicated that the curses and hatred that we pronounce upon the Jews he will return upon our own heads, and he indicates his displeasure that we "have not sought to recover them."

In closing, I would like to leave this thought with you (there is not sufficient time further to develop this subject), that we need the co-operation of the Latter-day Saints; we need to be careful what we say. The Lord has said that we should no "longer hiss, nor spurn, nor make game of the Jews." Some of them who have been investigating our message have come into our meetings and have heard such statements as "a Jewish trick" and "we Jewed them down." If we are to win these people unto the restored Church of Christ according to the promise of the Lord, it will be because we show forth kindness unto them and reach out our hands to try to share with them the glorious truths of the gospel.

It is my privilege to be personally acquainted with quite a few converted Jews of prominence, and I find in their hearts the same love of God, the same love of the truth, the same testimony of the divinity of the work, that you and I have, and I would like to have read to you some of their testimonies, but time will not permit. I have burning in my soul a testimony that if we will be kind to them, the Lord will richly reward us for every kindness we show unto these, our brethren of the house of Israel.

There is a question with some as to when the times of the gentiles shall be fulfilled. The gospel came first to the

Jews in the Meridian of Time, and then to the gentiles, and the promise was that in the latter days it would come first to the gentiles and then unto the Jews. But you will recall that the Lord did not wait until all the Jews were converted before he sent the gospel to the gentiles, through that marvelous vision and experience Peter had. It seems to me that if we wait until all the gentiles are converted before we take the gospel to the Jews, we shall never convert the Jews; and yet the Lord promised them that the fulness of his gospel would be preached unto them.

## "Six Days May Work Be Done"

by Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY

I PRAY for the blessings of the spirit of the Lord. It has been my high privilege through the years to address myself largely to the young people of this Church. Today, with fathers and mothers and grandfathers and grandmothers—I want to take the liberty of speaking to them all. Through the years one commandment has been intensified because of my travel in many lands, and my association with many people, to make it really part of my life. I recite briefly the fourth commandment: Keep the Sabbath day holy.

In the Old Testament we read that keeping the Sabbath was made a sign between Jehovah and the Israelites:

Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: . . .

(May I inject, for I sense deeply to whom I am talking. Yes, I appeal to you to keep the Sabbath day holy. Meetings, meetings, meetings, but never lose sight of the great commandment of God to keep the Sabbath day holy.)

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. (Ex. 31:15-17.)

This counsel still remains with us today, and brings its many blessings to us. Elder John A. Widsoe has said: "Keeping the Sabbath day builds a man physically, mentally, and spiritually. Physically he may rest and have a change of occupation. Mentally, because he is engaged in quorum and other meetings, private reading and studying. Spiritually, because the day is dedicated to the Lord. Spiritual communion, contemplation, these are two essentials of

We have a few faithful missionaries working with the Jewish people and we are getting some encouragement and I extend to all of you Latter-day Saints an invitation to help these missionaries and to help in this great movement, according to the promises of the Lord, through showing kindness to them; and I bear you my witness that if you will do this the Lord will bless you for it, as he will for all that you do for the building of his kingdom in the earth, and I leave you my love and blessing in the name of the Lord Jesus Christ. Amen.

the Sabbath: It is a day of rest. It should be kept holy."

On the Sabbath day every person shall attend religious meetings; fast, if desired, but always fast on the day designated as fast day; partake of the Sacrament, another opportunity, with all its great teachings; bear testimony of the Lord's truth and goodness. I call your attention especially to the next: Make right any misunderstandings with your fellow men. Do all things with singleness of heart toward the divine purpose of the Sabbath day. It then becomes a day of blessing, rejoicing, and prayer. When this is done, life-giving satisfaction comes from a Sabbath well kept.

Latter-day Saints of today often face the question: "Are we expected to observe the Sabbath day in the spirit in which the original commandment was given, or have changing conditions modified and liberalized our living so that we may engage in some activities which in the past have been banned?" To every Latter-day Saint the answer is: *Keep the Sabbath day holy.* The command to observe the Lord's day was first given as one of the Ten Commandments to the children of Israel from Mt. Sinai. Since that time it has been reiterated in every dispensation.

The Bible is clear, but as far as that record is concerned, to its very end Sabbath observance continues to be the law of the Lord. The Book of Mormon definitely makes the same commandment a part of the gospel teaching. The Doctrine and Covenants, the most modern scripture, confirms this teaching, and enjoins strict observance of the Sabbath day. At no time has there been any pronouncement, scriptural or otherwise, to change the commandment. Therefore, regardless of what other churches may sanction, Latter-day Saints are under the obligation to give strict

(Continued on following page)

observance, to rest from their labors, and to pay devotion to the Most High.

Advance preparation could limit even household duties to a minimum. On Saturday in my grandmother's home the shoes were polished and placed in rows. Pies were baked, and the weekly bath was taken care of.

Pioneers observed the Sabbath day as they crossed the plains. From Rebecca Winters' diary I quote:

We camped early on a Saturday in August. We had broken our wagons, and we wished to mend our shoes. Washing and cooking to be done, for Sunday was always observed. All retired early for rest, waiting for that lovely dawn, the hour when we sang praises to God. As we sat and waited in our church in the forest for words of inspiration, the men wore their clean hickory shirts, and the women and children had clean starched bonnets. "How Firm a Foundation" was sung. Prayer was offered. Testimonies were borne. The gospel was preached, and counsel and instruction given by our Cap-

tain. All felt to renew their diligence in serving the Lord, and with fresh hope in their hearts they would soon meet with the faithful in the Valley. So was spent the Sabbath on the plains.

So important did this principle become a part of family life in a southern Utah city that a good mother, although very ill, called her boys to her bedside and said: "Never put a harness on a horse on the Sabbath day." This counsel has been kept, and this family has become one of southern Utah's most prosperous families, and all have enjoyed living the good life.

The spirit of rest, worship, and prayer should be fostered and made a part of every Latter-day Saint home. May we live and enjoy this commandment of the Lord, and especially give it to our children, our neighbors' children, and friends: "Six days may work be done;" but on the seventh, may we keep it a day holy to the Lord, I humbly pray.

## "... Come the Blessings"

by ElRay L. Christiansen

ASSISTANT TO THE COUNCIL OF THE TWELVE

I STAND BEFORE YOU in deep humility, my brothers and sisters, and with a prayer in my heart that what I might say may be of some encouragement to all of us. I should like to base my remarks upon a divine truth that is found in the Book of Proverbs. It reads as follows:

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:23.)

There are good people in every segment of life who have developed an erroneous philosophy that the laws of God, even the great Ten Commandments, are intended only for certain people; for those whom they describe as being extremely religious, or for the less fortunate; that while it is essential to observe the laws of the land, it matters little or none if one observes the laws of God. Some of these people feel that the laws of God are inhibitions to one's freedom, and that they who are not religiously inclined are automatically exempt from the laws and commandments of the Lord; that if one minds his own business and lives his own life, so to speak, he has sufficient religion for his own welfare, and that salvation and joy everlasting somehow will be forthcoming.

Surely these are short-sighted views. Actually, the laws and commandments of the Lord are the foundation principles

upon which lives of happiness, success, and peace are built. They are designed to bless and benefit all mankind. The love of the Lord is universal, all-inclusive. He has said:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (D & C 18:10-11.)

that we might come home to him, as it were.

As a Church, we believe that through the atonement of Christ all mankind may be saved by obedience to the laws and the ordinances of the gospel, and that because of his great love for man the Lord has granted each of us an opportunity to live in the flesh, and through obedience to the laws of the gospel, find happiness and peace here, and prepare to live hereafter in a "state of never-ending happiness," as the Book of Mormon expressed it.

But the Lord does his work according to eternal principles and eternal laws. While he is a God of love, he is also a God of order. He does not deviate from the established principles and laws. He and they are the same yesterday, today, and forever. The laws and conditions prescribed for the welfare of mankind cannot be changed nor circumvented, because they are divine,

and were declared before the foundation of the world was laid. They are, in fact, the only means by which we can have that peace of mind here, and gain eternal life hereafter. This is expressed in a great revelation given to the Prophet Joseph Smith:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (*Ibid.*, 132:5.)

So, brothers and sisters, we need simply to remember that which is expected of us. The Lord will remember that which is expected of him.

Now, his commandments are not grievous. They are not oppressive. We sing in one of our hymns: "How gentle God's commands! How kind his precepts are!" The laws of God are not given to us to burden us nor to handicap us. They are not impositions! They are the statutes which must be observed if the purpose of life and existence is to be realized. Even those who are called to go through trial, sorrow, tribulation, and adversity are promised that, if they are faithful, the reward to them for such obedience may be even greater. It is comforting to read the word of the Lord in regard to that:

For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. (*Ibid.*, 58:2-4.)

If one is inclined to question the advocacy of observing the law, whether it be the laws of man, the laws of nature, or the laws of God, he should consider these words of the Lord:

And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. (*Ibid.*, 88:34.)

There is a reciprocal blessing from observing the law.

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and wiltheth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. (*Ibid.*, 88:35.)

Observance of law brings harmony, peace, and order. Without observance of law there is found confusion, sorrow, remorse, failure, whether it be the laws of man or the laws of God, whether it be nations, or whether it be individuals. There are those who ask, (they have asked me and really that is the reason I am speaking along this line),

THE IMPROVEMENT ERA

"If the Lord loves us why does he then give so many commandments, many of them restrictive in their nature?" The answer is because he loves us. He wishes to save us from sorrow, remorse, failure, and from losing our blessings.

While I was attending a conference in California not so long ago, I was told of one of our members living there, whose business it is to assist those who are in difficulty, that he had been given permission to interview a fine young man who was in serious trouble with the law. The interviewer asked this question: "Would you mind giving me the dominant reason for your being here in this condition?" This young man, after a moment's thought, replied: "I am here because no one loved me enough to correct me."

Now, the Lord loves us enough to say "Thou shalt not." The gospel of Jesus Christ is the perfect law of liberty, according to the Apostle James. God is its author. He sets forth the conditions. He is its fountainhead. The gospel is a great system of laws—which laws are eternal principles by which our Father in heaven designs to save mankind, his sons and his daughters, and not only to save them, but also to share with them all that the Father has—associations with those we love, honor, powers, glory, dominions, and even exaltations.

But while he gives us commandments, he also gives us the freedom, the liberty to reject them if we so choose. As he spoke to Adam and Eve in the garden, he told them they could eat of every tree of the garden. This they were free to do. However, he gave commandment that they should not eat of the Tree of the Knowledge of Good and Evil, or the penalty of death would follow. They could eat of it if they wished, but they must remember that he forbade it. They were at liberty to break the commandment. Their liberty was not restricted, but if they did eat of the tree, they would have to pay the penalty.

As it was with our first parents, so it is with us. We have the divine right and also the individual responsibility to determine whether we will accept or whether we will reject the laws and principles and commandments of God. But my, how grateful we ought to be that these laws are given us to direct us, that we may not lose our way in darkness and misunderstanding, and with the vain philosophies of the world.

How thankful we ought to be for such truths as these:

Men are, that they might have joy. (2 Nephi 2:25.)

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D & C 82:10.)

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which [it] [that blessing] is predicated. (*Ibid.*, 130:20-21.)

And, finally, this most beautiful statement of King Benjamin in his address:

And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, re-

member that these things are true; for the Lord hath spoken it. (Mosiah 2:41.)

May we also be grateful for these laws, and use them for the purpose for which they are designed, to sanctify and perfect our lives, that we too may dwell with him in a never-ending state of happiness, I pray in the name of Jesus Christ. Amen.

## What the Gospel Does for People!

by Adam S. Bennion

OF THE COUNCIL OF THE TWELVE

PRESIDENT MCKAY, and my beloved brethren and sisters, there are fathers and mothers sitting in this audience, and I feel sure listening in at their radios, whose sons and daughters I have seen and fellowshiped with in the last five months. I trust that I may enjoy the blessing of our Father in heaven to bring you in some little measure the spirit under which those grand young people are working. You can be proud of them. I have never been so proud of the young people of the Church as I have in these last five months.

Since April we have traveled 31,000 miles. We have addressed 32,000 people and have sat in and discussed with, and taken a little note on 1,056 missionaries, all of whom we have heard in testimony, and all of whom would like to send to you the new love they have developed since they left home. Home never seems so sweet as when you are away from it, and they know it.

I give you my witness that they have realized the promise that the Lord gave his missionaries of an earlier generation. The occasion for the blessing was in the case of James Covill, who was to go upon a mission, and who had this wonderful promise given by way of revelation through the Prophet Joseph:

Thou shalt preach the fulness of my gospel, which I have sent forth in these last days, the covenant which I have sent forth to recover my people, which are of the house of Israel.

Now, notice this promise:

And it shall come to pass that power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face. (D & C 39:11-12.)

Over and over again those boys in European missions have said, "We never call on a house alone," and then they add, "and we are not talking about our companions."

This has been the most tremendous experience of our lives. So many things could be said. I have to be impersonal. There are ten wonderful mission presidents laboring in the field, all of them

doing excellent work. Let me say to you parents by way of assurance, the mission presidents and their wives treat these young men and women as if they were their own children. They could not be more thoughtful and more careful. I just regret that I cannot pay them the tribute they so richly deserve. They, their wives, their staffs, all connected with the missions, are working wonderfully. I give you this little evidence:

By the end of June the European missions had done as much in the matter of conversions, eighty percent as much, as they did in all of 1955; three missions by the end of June had already equalled or surpassed the totals reached in the preceding year. I give you, because you may have a particular interest, the names of the three missions: the Swiss-Austrian—it is evident that the temple is registering its great influence; the Norwegian—which now has doubled last year's record; and the Finnish—and I wish I could bring you the full beauties of Finland; somehow I seemed to think it was going to be the end of the earth, but they are wonderful people. I think patriotism has never been more strongly asserted than in that land of freedom which prays never to be subject to Russia on the east and never to be conquered by Sweden on the west. You who love liberty, I wish you could have listened while they sang *Finlandia* under the inspiration of the leader of the symphony orchestra in Finland. I refer to it only as typical of the wonderful things we found in Europe.

I have to confess the urge to give a travellog is very great, but I won't do it. I have been asked over and over again which is the most wonderful of all the countries, and I say, "All of them." Every country has its own charm. To me they are all wonderful. They are lovely. It just seemed to me as if we were driving through a perpetual park, and the people are correspondingly wonderful. They opened their hearts to us—kindliness and consideration at every turn.

(Continued on following page)

I have said this a number of times. I think if you could take two hundred people out of each city that we visited and put them down in some faraway corner—if you could not hear them speak—I am sure you would not know where to return them. God's children are his children wherever they live, and when they belong to this Church, after you have been with them ten minutes you feel quite as much at home as if you were in your own land.

While I do not want to indulge in a travelogue, I hope you will give me the liberty of saying three things about our impressions. I have mentioned the beauty of Europe. It is lovely country.

The second thing I want to say about Europe is that they are making such an heroic recovery. The cities that once were bombed and blasted—I know there are a few stark and empty buildings standing like scarecrows on the horizon of civilization—but city after city is now being built in a newness, a modernity, a richness that bespeaks the sacrifice of those people.

The third thing I want to say about Europe—I had fun in the British Isles because I said if there's anything the matter with us Americans you have to take part of the responsibility—because we are your grandchildren. It is a wonderful thing to walk where your grandfather once walked, and I had the gracious privilege, thanks to the courtesy of these same wonderful people, to be where my people have been and from which lands they came, Wales on my father's side, and Scotland on my mother's. I turn to President McKay because all the time we were in Scotland they honored him with the name of McKay, and they love you. I bring the greetings of all the people we met to these grand folk among whom it is my privilege to labor.

You know, I could not escape the thought all the time I was in Wales and Scotland of what my grandfolds thought when they crossed the plains. I am sure they must have cast one lingering look behind to the green they left in both lands. As a matter of fact, I became aware of another great truth in my life. If they had not listened to some wonderful missionary, and some missionary had not been good enough to go to them, I might never have been born in the Church. As a matter of fact, as I stood in Hawarden, Wales, it just dawned upon me that maybe if they had not so listened, I would not even have been. That is a sobering thought for one who loves life.

I want to add one other note. My first experience was to talk to the servicemen—our servicemen—at Berchtesgaden, under the Eagle's Nest of Hitler, his great hideout. If you have boys who are in the service—I have been stirred a lot of times, but I think I was never stirred more than as I joined with 740 boys of the armed services who took

time out to come to a testimony meeting, and to do honor to the Church they represent so beautifully in their lives.

I closed the tour by flying from Glasgow back to Heidelberg to dedicate a chapel, and the reason they wanted to dedicate it while one of us was still in Europe was that we might say thanks to those boys who were to be released from the service in October and November. Do you know that those boys over there in the service of our country, out of their earnings, toward a chapel which they would never remain to enjoy, contributed \$5,000 that it might be dedicated? It has been dedicated, and may I quote the chaplain of the armed forces of the United States in Europe, who at that dedicatory program said: "I just wish, Mr. Bennion, that all of us could live the ideals of your Mormon boys." I say that, out of appreciation to these fine young men who bear our colors with honor and distinction.

Now just briefly—if I have a theme today—I would pick it out of that one line quoted by our beloved President this morning, "... he that loseth his life for my sake shall find it." (Matt. 10:39.) If there is one group of devoted folk in this Church—of course you find men and women are all devoted—it's these boys who have taken two or two and a half years out of their lives to proclaim the truths of the gospel. They breathe it; they think it; they eat and drink it; they work day and night in the interest of this great Church.

For five months it has been my privilege to be close to them. I think I caught the pulse of their feeling, and all the time I have been impressed with this thought: "What the gospel does for people!" To me it is tremendous. You can argue against a passage, but you cannot argue against a life. There is an argument against a theory, but there is no argument against kindness and goodness.

Now for a brief moment, I wish I could take you with me to those testimony meetings. *What the gospel does for these missionaries!* Young men just out of their teens, taking on the responsibility of manhood, are the representatives of our great institution throughout the world. They are carrying on with all the glory that attaches to mankind at its best. Over and over again brethren have said two things in their meetings: "We suppose we always had a testimony of the gospel, but we somehow took it for granted. We did not know just why we believed, or how much it meant. We looked upon the gospel much as we did upon our parents—a part of the heritage we are born to, but necessarily just part of it. Not any longer!"

Do you want to catch the spirit of them? We have both our own young men and women and those who have been called from Europe. Look in just for a minute as a young German girl stands up to bear her testimony and prefaces what she says with the re-

mark: "You will understand, Brother Bennion, that when I joined the Church I had to give up my family. I get along fine except on mail day. When the letters come, and the missionaries are so thrilled to get a word from home, it is awfully hard when you never get a letter from home."

I am going to say it before I sit down. We have a phrase in English, but they have a better one in Scandinavian. We say, when we get emotionally disturbed, we get a lump in our throats, and I have one right now. I cannot think of that girl, I cannot see her and know what she is doing for two years in the absence of all parental consideration or even interest. Well, I do get a lump in my throat, but I like the Scandinavian phrase better. They say they get a *clump i halsen*. I love that word "clump." I told them I was going to bring it home.

I wish you could sit down with a boy and have him take out the last letter he got from home and Dad, and have him say, "You know, the thing that thrills me most about my mission is that I think I am having a little to do with converting my own folks." Then they will tell you that their father had been disinterested or unconcerned, but now he writes of the thrill he gets out of being a stake missionary. I wish you could see the boys' faces light up as they say, "It's wonderful to know that the mission is converting both of us."

I do not think I remember anything more vividly than I do the story of one boy who broke completely in his testimony. He said, "You know, I did not know what was going on at home, and when I got ready to leave, Mom said she was going to get me a fine suitcase. So we went down and looked over the luggage. I picked the piece that I wanted, and when I picked it out she went into her pocketbook and pulled out six and a half boxes of S & H stamps that she had been saving through the years for the day when her son would go on a mission." And then as he broke completely, he said, "The thing that troubles me today is that I don't believe I said thanks." But he said thanks in our meeting. That boy will never be the same again, and I just hope that some of his gratitude rubs off through what I say so briefly today upon the heart of that good woman.

Well, it's a wonderful thing to sit in with a thousand boys and let them bare their souls, open their hearts, and tell you just how they feel, and give the evidence that they are born anew, that the great, new, glorious gospel is in their souls. You can be proud of them. They are willing; they are happy; they are working hard.

If I had the time, I would love to tell you what they are doing in their street meetings. They have developed an ingenuity that is almost unbelievable. Not only are they doing a work of which you can be proud, but I assure you they love you!

I want you to visit just for a few minutes with me with the Saints over there. How I wish you could see what the gospel does for them. They are wonder-

ful. As we held our meetings, I developed the practice of calling a few people up from the audience to come and stand by me. I think maybe it was a defense mechanism. I could not speak their language, and I felt a little more comfortable if I had three or four of them around me.

Through the interpreter I asked a man who had been in the Church fifty-eight years what the gospel meant to him, and he said, "Sir, it's my life. It's everything I cherish."

I asked a young woman who had been married twenty-five years, but still looked wonderfully young, "How can you look so young?" and she said, "It's the gospel that does it—it's the peace and the happiness we have in our home."

A young man of ten years' membership said, "I bless the day when a lovely young woman told me she would not marry me until I joined the Church," and he added, "I bless her for a new life."

I asked a young man of five years' membership what the gospel meant to him, and he said, "Brother Bennion, I think I can say it all if I tell you I am only five years old. I never lived until I got to know this gospel."

And a lad of only three months' membership said, "Nobody ever could have told me that anything could do for me what this gospel has already done."

I wish you could have sat in Berlin the Sunday we had 840 people gathered together. You would have thrilled, too, when the Saints from the West sector said to the people of the East, who came from out yonder, "You have been hiding in basements long enough. You go upstairs with the brethren, where you can see and hear them, and this morning we will go downstairs."

Then, before the meeting was over, the Saints from the East had the graciousness to say, "Brother Bennion, we do not feel good about this. Are you too tired to meet with the people who went into the basement if they would come back tonight?"

In the morning session I asked how many of those people had lost loved ones, and half the hands went up. Did you ever talk to an audience when half the hands went up to tell you that part of the family isn't along? You make inquiry of them and discover from fine young people that they do not know where their parents are, then have them come up and shake your hand and tell you, "It's the gospel that took us through." That's what this gospel can do for people!

I must take you into one program in England that stirred me no end. I saw a woman sitting down in the audience, and being impressed that she had something to say. I asked her if she would say a word. She said, "I would love to say a word, if you will let me say it from down here. You may not know it, Brother Bennion, but I am blind, and except for the kindness of two Mormon missionaries I would have nothing to do. They wrote home and got a Book of Mormon in Braille which I am reading." Then she said this won-

derful thing: "When I was a little girl, my mother used to tell me I must not be naughty because if I was naughty the Mormons would get me. Now I am past middle age. I am blind. I am not naughty, but I want to tell you and this audience the Mormons have got me, and I am going to be baptized this next week."

Well, it has been wonderful. I have hinted all too briefly what the gospel is doing for the missionaries. I have tried to indicate what it is doing for the Saints, and you can just make up your mind they are wonderful. They are devoted. There is not anything they would not do for this Church.

I want to close with my own witness to you of what this gospel does for me. I have watched it in the lives of those people in Europe, and if I had a little summary to make, I would say these things:

The gospel humbles a man; it mellows him; it gladdens him; it motivates him; it sustains him; it redeems him; and it exalts him.

You cannot go for five months with a *clump i halsen* and center your heart on the work of the Lord, and get the evidences which I do not have the time to give you, without being stirred in your soul. I have been blessed in my ministry, and I would be ungrateful if I did not say so. I have seen the power of the priesthood manifested in behalf of people who needed a blessing and wanted it, and I say it humbly. I know that God lives. I have been blessed in my own life, under the promise of the

eighty-fourth section that those of us who give our hearts to this work have the promise of Almighty God that we shall be sanctified of the Spirit unto the renewing of our bodies. I have felt the spirit of this gospel as I never have before, and I give you my witness as I close that I know that God lives, that Jesus Christ is the Savior of the world, and that they both came back to declare through the prophet Joseph this wonderful new message for our benediction.

I must not sit down without expressing gratitude that Sister Bennion, the companion of my life through forty-five wonderful years, could go along. Her companionship blessed me, her faith not only sustained me, but with God's help healed me. In our home we shall never be the same again.

Now, don't anybody think that I am so in love with Europe that I want to go back to stay. These lines never meant so much to me:

So, it's home again, and home again  
America for me.  
I want a ship that's westward bound  
To plow the rolling sea,  
To the blessed land of room enough  
Beyond the ocean bars,  
Where the air is full of sunlight  
And the flag is full of stars.

Van Dyke

From the bottom of our hearts we thank you Brethren for the most glorious experience of our lives. What the gospel has done for the missionaries—for the Saints—and for us—it will do for you, too. I testify in the name of Jesus Christ. Amen.

Saturday Morning, October 6, 1956

## The Origin of Man

by George Q. Morris

OF THE COUNCIL OF THE TWELVE

MY DEAR brethren and sisters, I am entirely dependent upon the Spirit of the Lord to direct me, and pray that the same sweet spirit that has prevailed will continue with us to lead me to say that which I should say. I am very thankful to the Lord that this his Church is built on the rock of revelation, so that we are not turned about in all directions by all kinds of opinions and doctrines. But as this is our blessing, we have also an obligation to know the truth, and live the truth, and speak the truth. What a supreme blessing is truth in this distraught world.

At a meeting I recently attended where reference was made to a revelation concerning the origin and nature of man and the creation of the world, a young man came to me—a fine young faithful Latter-day Saint—and said he was so discouraged and depressed by the teachings he was receiving in college that he worried about it, and about how he could pass his examinations because he

could not accept these teachings. Of course I could only tell him that he would have to hold to the truth no matter what the situation was. That is an obligation that we do have as a people. Who else has the revelations of God? What other church in the world is based upon these revelations? Having them, we must be true to them.

As the Lord built his Church upon the rock of revelation so that it would endure, I think we ourselves as individuals must stand on this same rock of revelation in our conduct, our thinking, and our lives, that we can endure; otherwise we will fall.

I hope this young man can hold to that principle, and I am concerned for all of our young people as they go into the field of higher education and meet all the ideas that are so prevalent, which are in sharp conflict with the revelations of God that we know to be true. I suppose he had been taught something

(Continued on following page)

about the origin of man according to the theory of organic evolution. I presume he might have been told what I remember reading in some man's writings, that we would have to look for our origin in some minute life in the ocean, perhaps, or in some amoebalike organism—the simplest form of life. That, he said, was man's beginning.

But we know better than that. The Lord says we were in the beginning with him.

Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. (D & C 93:23, 29.)

We know beyond all doubt that we existed with God in the eternities and that we existed with him in the heavens as his sons and daughters.

And he called upon our father Adam by his own voice, saying: I am God: I made the world, and men before they were in the flesh. (Moses 6:51.)

Now, no matter what men may think, no matter what their theories may be, we need not be disturbed in the least because we know the truth; I hope our children can be assured by their parents that they need not be disturbed because these revelations are true. Man did not come from the bottom of the ocean, but from heaven, and God is his Father. The Savior said that so beautifully to Mary:

... go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:17.)

The Son came to the world to redeem it, to reveal unto us our Father, and to give his truth to the world; and demonstrating his origin and his coming into the world to be the same as ours. He said,

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. (*Ibid.*, 16:28.)

This is true of us all.

In the spirit world he was perfect, the Firstborn of the Father. Our Father elevated him to the Godhead. He became the Son and was given power to create man and the earth. As declared in the Book of Mormon, he was "... the God of Israel, and the God of the whole earth. ..." (3 Nephi 11:14.)

What was his bodily condition before his birth into the world, while he was the Son in the Godhead, and Jehovah to the Jews, and the God of the whole world? He was a spirit dwelling in a spiritual body of refined matter in the same form as our earthly bodies. The Prophet Joseph Smith has told us that all spirit is matter. He said:

There is no such thing as immaterial

matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. (D & C 131:7.)

The Lord Jesus Christ then, as a spirit, had a spiritual body of this pure material. When he revealed himself to the brother of Jared, he said,

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:16.)

We were all men and women in heaven, just as we are men and women here. We were not hazy shadows. Though spirits, we had form; we had substance. The Lord said he had created man after the image of his spirit body, which was the same form in which he was to appear on earth.

... that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created. (D & C 77:2.)

The prophets said the Savior would come and take upon himself a tabernacle of flesh, and so he came in his spirit body and took from the earth the elements needed to obtain a tabernacle of flesh and blood. We know how he did that. We have done the same thing; and we came here in the same form as did he. As his spiritual body clothed itself in a tabernacle of flesh and blood, so has ours.

As he stood before Pilate to be judged, Pilate said, "Behold the man." When he calmed the wind and the waves, the people said, "What manner of man is this, that the sea and the wind obey him?" So he was a man, as we are men. He was also Deity, because of his perfection, and because his Father had by divine investiture raised him to that position. While he was in the earth, he was still he who had created the earth, as he was also when he submitted to apostate priests and a pagan Roman governor to be judged and to be crucified.

So what manner of creatures are we? His Father was our Father. The offspring is like the parent. You cannot change that law. In the book of Moses, speaking of the Father, it says:

... in the language of Adam, *Man* of Holiness is his name, and the name of his Only Begotten is the Son of *Man*, even Jesus Christ, a righteous Judge, who shall come in the meridian of time. (Moses 6:37.)

Now these are the truths concerning ourselves. Let us realize who we are and what we are and how we should live. And when we meet these teachings opposed to God's word that come to us and our children, let us know what they are. They are nothing but the opinions of men. Think how fantastic

that a man, who is a son of God, should deny God and insist that he came from a low form of life up through the shapes of lower animals to the image of God. How preposterous that is! But our concept is based on the principle that the Apostle Paul laid down. The first verse in the Bible says that the earth was created by God, and the first chapter, that God created man in his own image. All through the scriptures it is proclaimed that man is a son of God.

When men do not believe the truth, what is left for them to believe? Nothing but delusion and fallacy and error! So Paul said:

... they received not the love of truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie." (II Thess. 2:10-11.)

When our children are told about the "missing link" or the "prehistoric man" what can we say? In the light of the revealed word of God, what are we to conclude? The Lord Jesus Christ who created man and the earth has, from the creation, declared that we all originated in heaven. His teachings are that we were perfectly organized beings with spiritual bodies similar in form to our mortal bodies, but of finer material; that we were sons and daughters of God and came to the earth in these spirit bodies patterned after the spirit body of the Lord Jesus Christ; that we each took from the earth a body of flesh and blood to tabernacle our spirit body, as did he; that we were men and women with spirit (material) bodies, in the same form as these we now have, long before this earth was ever formed; that in the eternities past men like us with bodies of flesh and blood have lived in worlds like ours, many of which have passed away, and that others have been created for men like us to inhabit—

And worlds without number have I created, ...

And as one earth shall pass away, and the heavens thereof, even so shall another come. ...

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:33, 38, 39.)

This being true, man did not originate here in spirit or body. Man in a body of flesh and blood has lived through the eternities. How foolish to look for the origin of the human body in this world at this late time. The theory that man came into his present form through a process of evolutions is untrue—a mere delusion. This being the case and so declared by the divine Creator of all these worlds, our own included, it must follow that there never was a "missing link" on the earth. There never was a "prehistoric man," in the sense that he was part man and part something else. No such creature ever existed in this or any other world. He or it exists only in the minds of men who refuse the truth and have a theory of their own that is utterly false—contrary to the revealed word of God. Such an idea could come only after rejecting God's

word. That creature which men visualize in their minds because of their false theory, they draw in pictures and they model in clay and say that such a thing once existed upon the earth. There never did exist such a creature in the earth, or out of the earth. God sent man as a perfect being, his offspring in his image, with a material (spiritual) body in the same form as we are now, to be born on the earth, to obtain a tabernacle of flesh and have an earth existence. We are all pre-earth men, but not one a "prehistoric man." The earth did not originate man. "The Man"—"the Son of Man"—created the earth and all that is in it.

And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these

things; yea, in the beginning I created the heaven, and the earth upon which thou standest. (*Ibid.*, 2:1.)

God help us to live consistent with this great truth. I bear my humble witness that this is true; that this is the living Church of God restored to the earth, based upon revelation, and that revelation is operative now and will continue so; that Joseph Smith was a prophet of the Living God, who associated with God and heavenly beings and was taught by them during many years; and I bear witness that the keys of the Holy Priesthood, the power for the salvation of the human family, abides in the President of this Church today, and that no man can bypass this Church and find salvation. No man can bypass Joseph Smith and receive salvation. God honors his servants. I bear this humble witness in the name of Jesus Christ. Amen.

with the vow and promise that it would never be broken, so that the great privileges of exaltation which are promised us could be realized throughout eternity. It is an unfortunate thing that many of these marriages are hastily contracted and not sealed by the powers of the priesthood. Consequently, many of them break up and result in disaster.

Now how are we going to find out the things that we should do to make a marriage like this perpetual? We have to return to the gospel of Jesus Christ and put its teachings into practice. Could we make a perfect effort at that, of course, we would eventually attain to the powers of God, for that is the promise which he has given us.

Our purpose in coming here today is to learn something about it and how, perhaps better, we can do those great things.

I would like to read to you a scripture found in the Doctrine and Covenants which I think expresses the purpose of the gospel:

Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D & C 88:68.)

Then, in another section we read:

For you shall live by every word that proceedeth forth from the mouth of God. (*Ibid.*, 84:44.)

The recorded revelations that we have—the modern ones—we find in the Doctrine and Covenants and the Pearl of Great Price, but there are many revealed expressions of the doctrine and will of God, our Heavenly Father, in the Bible, so we have the three sources. John says in his writings,

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

It is my firm conviction that when we come to understand really the scriptures, we discover that every single purpose therein is to testify that Jesus Christ was to come, is the Son of God, and was to work out a redemption for us. He prepared the plan that we should follow. It is our purpose to learn it and then to try to live by every word that has proceeded from the mouth of God.

You will remember the first scripture says,

Therefore sanctify yourselves. . . .

I met a member of the Church one time who said that salvation does not depend upon men's acts at all, and he quoted the scripture, ". . . by grace are ye saved. . . ."

"Not of works, lest any man should boast." (Eph. 2:8-9.) This does not seem quite like that, does it? We are saved from death and given the privilege of a resurrection and through the

(Continued on following page)

## Sanctify Yourselves

by Antoine R. Irvins

OF THE FIRST COUNCIL OF THE SEVENTY

MY BELOVED brethren and sisters, it is not an idle hope that I express when I ask you to join your faith and prayers with mine. It is the only way, I believe, that I can say a word to you today that may be helpful and inspire an effort to approach more nearly the life that our Heavenly Father would like us to live.

Before I talk about what I had in mind, I would like to say to the singers today that I appreciate very much the music which they have rendered, and I have great interest in their group for two reasons: One is that my grandfather was chosen by the President of the Church to carry the gospel to Scandinavia; another is that I discovered in reading the genealogical history of one line of my heritage, that it was carried back to the Norsemen who came into England such a long, long time ago.

Now I admit that this student in carrying it back had to use ten-league boots over some of the stretches, but I hope it is true nevertheless.

I had thought that I would begin today by bearing my testimony to the restoration of the priesthood, the organization of the Church, and to a return of a true interpretation of the gospel of Jesus Christ.

President Richards has done that so beautifully that all I will ask is that you let me incorporate his testimony in mine, because I believe from the bottom of my heart that what he has said is true.

Many of us who are here today are bearers of the priesthood. We are all, or nearly all of us, members of the Church in which that priesthood functions for the development and well-being of people. I presume we are all

here to try and gain a little better understanding of the gospel plan and a greater enthusiasm for it, a greater determination to carry its teachings into our daily lives.

We have been told that we are the children of God, our Heavenly Father, that we had a conscious spiritual existence before we came here. The gospel plan is one which God and his Son Jesus Christ developed, which if properly followed by the spirits who come into the earth, would lead them back not only to the presence of God but also to an exaltation in his presence, all of which has been explained to us today. The gospel includes many things that we should do. Some phases of its expression are in the form of "thou shalt not" do this or that. Others are in the positive form of "thou shalt" do this and that. Of course, it is our purpose to learn what they are and properly interpret them and integrate them into our daily living.

The first great commandment that was given to Adam and Eve in the Garden of Eden, according to recorded history, the revealed words which we have, was to multiply and replenish the earth. In my recent visits to the stakes over the last two or three years, I have tried to keep a record of the percentages of the people who were married as members of the Church, who were married in the temple. I discovered that about fifty-five percent of the marriages were celebrated in the temple. Forty-five percent of them were of people who had not the inclination to go to the temple for that purpose.

I feel in my heart that it was the intent of God that when marriage should be celebrated, it should be done

grace and gift of God we have the privilege of sanctifying ourselves, thus earning an exaltation.

So that is our problem, brethren and sisters. Let us read the scriptures; let us discover in them the way of life that will lead us back to the kingdom of God. Let us put forth every effort and sanctify and purify our lives. And, brethren and sisters, let us be more interested in the effect upon ourselves than that which we think we observe sometimes in our neighbors.

There are many of the provisions I have said which say, "thou shalt not" do this and that, and many of us are prone to judge our neighbors, thinking only of the things that they should not do which we think they do; but there is a positive side to this which far outweighs that, it seems to me, as far as we individually are concerned. We should be not interested in the failures of our neighbors but in their successes and in our own successes in coming nearer to God our Heavenly Father.

The first great principle is love. We are to love God our Heavenly Father.

Then the next principle to it is we should love our neighbor as ourselves. If we could just do that, we would glory in the successes of our neighbors; and while we would feel bad if they made mistakes, we would not judge them, entirely, on the mistakes they made, but would balance against them the efforts towards righteousness that they demonstrate. Then if their righteous conduct should outweigh the other side, we would be happy, would we not? That is the way we would like people to think of us. That is the way we would think of them. We would extend mercy to them. That does not mean feeding them and clothing them; it means helping them to adjust their lives to the will of God, our Heavenly Father, and to give aid and succor. Spiritual aid and succor is more important than temporal aid at times. We should extend both, of course, but most certainly, if we love our neighbor, we are going to extend to him our spiritual aid and comfort in the spirit of mercy.

God said to Adam that he should cultivate the soil and live by the sweat of his brow and that still is the responsibility of every one of us. How can we feel that we have completely done the will of God if we are not diligent in providing for ourselves and for those who are dependent upon us? Is there ever a time in the life of a man, who is able to do so, when he should not provide for himself? Diligence, then, is another phase of this great program that God gave us, a practical, everyday program for everyday living, which when properly carried into effect has its spiritual reaction just as definitely as anything else, and the man who meets his obligations to his fellows is likewise sanctifying his soul.

The positive side of this has so many different headings that it is impossible for me to try to deal with all of them,

but there is still another side that I try never to forget, and that is that to sanctify one's soul one should gain control over the God-given urges and propensities of one's body, and there are so many of us who fail in that. That is so often the cause of disruption in marriage relationships; people fail to live true to the covenants which they make in marriage simply because the urges of the body are too strong for them, and they do not, apparently, seek the spirit of God in an effort to gain control.

I have said so many times, and I repeat it, that I believe self-control, perfect self-control, would be the greatest victory that any person born into this earth could gain; and with perfect self-control and a knowledge of the plan which God prepared for us, which we can only find by searching the scriptures and listening to the authorized

priesthood of God, we would be able to sanctify our souls, would we not?

To sanctify means to make holy, and only holy things can come back to the presence of God, our Heavenly Father. So, sooner or later, if we enjoy the privilege of association under the influence of Jesus Christ and the Father, it will be because we sanctify ourselves, that our minds may be single to God. If we had that single purpose, to please God, we would strive to learn how, and then to do just exactly what would be required.

For you shall live "by every word that proceedeth out of the mouth of God." (Matt. 4:4.) That is the key, brethren and sisters. Let us learn what it is; and when we learn it, let us not try to find loopholes in the recorded statements that will justify our failure, but let us determine through prayer and humility to reach a proper understanding of the plan and then live it as nearly perfectly as we can.

May God bless us, I pray in Jesus' name. Amen.

## The Blessings of Temple Marriage

by John Longden

ASSISTANT TO THE COUNCIL OF THE TWELVE

**I**N THE OPENING remarks of President David O. McKay yesterday morning, he offered a prayer that we might be inspired and encouraged. Truly his prayer has been answered, for we have been inspired. Our testimonies have been strengthened. We have received encouragement to live the words of the Lord.

President McKay also quoted from the Master wherein he said we should deny ourselves, take up our cross daily, and follow him, that we might be able to enjoy life in this mortal existence regardless of its trials or its obstacles.

In the limited time afforded me this morning, I should like to suggest one important principle of the gospel—that of temple marriage. If we would follow the Master, we must understand this principle and take advantage of the blessings it offers.

I would encourage young people to prepare for this glorious experience in the temples of the Lord by living clean, good lives, by studying and praying, that Satan may have no power to keep them out of the temple. Just as we are dedicated to getting our young folk into the temple, so is Satan dedicated to keeping them out.

I should like to relate three experiences which I trust will stimulate your thinking and motivate some to action.

We never know when Satan is at work. It was my privilege a few years ago to witness a marriage ceremony in

the temple performed by President McKay. The young people who were being married came from good Latter-day Saint homes where they participated in family and individual prayer. To an outsider, it would seem that all was well. Yet, following the ceremony I overheard the young bride say as she embraced her mother "Why did I ever think of marrying any other way?" This indicated to me that there was a question in her mind at one time.

Too many members of our Church do not understand the principles of temple marriage and succumb to the wiles of Satan in being satisfied with a civil marriage; or worse still, they do not cherish virtue and are not worthy to go into the temple. This brings me to my second story:

A lovely Latter-day Saint mother told me of her son who had been taught the principles of the gospel, to respect his body and keep it clean. He was to be married on the morrow in the temple. The evening before the ceremony his friends gave him a party and when he arrived home he tiptoed into his mother's bedroom as had been the custom, regardless of the hour. Awakening his mother and sitting upon her bed, he said, "Mother, I have a confession to make to you tonight." For a moment her heart sank. "I am just as clean tonight as the day you gave me birth." My, what a dividend to a par-

THE IMPROVEMENT ERA

ent. My child is worthy of temple marriage!

The third story is a review of an experience from the life of Brother Matthew Cowley and his dear wife Elva. I trust she will forgive me. Matthew and she were working in Washington, D.C. They decided to be married there by civil law and then later on to come out to the temple and be sealed for time and eternity. Their invitations were printed and were about to be mailed when a letter came from Matthew's father pleading that they forsake such a plan and be married by that authority which God has restored to

earth. He even forwarded the money for their transportation back to Salt Lake City. Their response was favorable. The gospel teachings from early youth, almost put aside for a time, finally registered upon the minds of these young people. They obeyed, and have always rejoiced that they followed the counsel of their parents. It is not good to substitute a civil ceremony even for a time when it is at all possible to accept the blessings of a temple marriage.

Young people, this is my testimony in all humility and sincerity to you this day: regardless of the promptings you may have to the contrary, stop, deliber-

ate, and pray, study, and let the truth and light of the gospel come through.

In conclusion, the words of Robert Burns come to me: "An atheist's laughs are a poor exchange for Deity offended." There may be those who would scoff at temple marriage. Never offend our Eternal Father and Jesus Christ by not accepting one of their greatest and most important blessings.

May God bless us as parents to teach more earnestly this vital truth of temple marriage and may our children respond to these teachings, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

## The Expanded Indian Program

by Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

**M**Y BELOVED brothers and sisters, I should like to speak to you today about our Lamanite brothers. I quote from Nephi prophets:

... thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; . . . (2 Nephi 10:18.)

And again:

... the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and on their shoulders. (1 Nephi 22:7-8.)

Relatively little progress had been made since Columbus discovered America, until recent years. Hundreds of thousands of Indians were killed by the invading gentiles from Europe, 128,000 in New England alone, according to historians. The rest were pushed back, scattered, and finally placed on reservations. The battle of America continued for hundreds of years, the red people fighting for their families, their homes, their hunting grounds, and their very existence.

Finally the scriptures are being fulfilled. "Nursing fathers and mothers" are being raised up to bring the blessings of freedom and education and health to the sons of Lehi. We can remember when the majority of Navajo children were without schools, and other tribes were considerably limited. It is said that "The darkest hour is just before the dawn." But their day is dawning. There has perhaps been more constructive consideration given to the Indian people in the last decade than in the entire century before.

In 1947 the cry was raised: "The Navajos are freezing and starving." You remember, I am sure. Truckloads of clothing and food were gathered here in Utah and taken from our Church welfare storehouses for these distressed Indians. Simultaneously, the press took up the cry and the warmhearted people of the nation, and particularly of the West, answered the call with bedding, food, clothing, and money. The echoes resounded from ocean to ocean and a sleeping nation roused itself.

Pictures and stories of want and starvation were printed in newspapers and magazines; pressures were brought to bear upon officials; and the important prophecies began to be fulfilled and the arms of the gentile nation which had scattered the Lamanites now opened to enfold them, and the shoulders which once were used to push them into reservations, now squared away to carry these deprived ones to their destiny. Even within the past two or three years, great strides have been made. Education, the common denominator and leveler, is coming to the red man. The clinic and hospital are available to him. Indian children are being born in hospitals; sanitation is being taught; and the sun is rising on the Indian world with the government, churches, and many agencies becoming "nursing parents" to them.

Yesterday tribal people resisted education; today they grasp it eagerly. Not long ago nearly all Indians were illiterate and unschooled; today in 1956 nearly every Indian child in America may have some training. Yesterday Indian children were kidnapped from their parents and forced to school. Today parents beg for schools, and children eagerly attend.

Indian life is swiftly changing  
Like the sand in wind-swept dunes,  
Ever changing 'established patterns',  
New strong forces, healing wounds.  
(Spencer W. Kimball.)

Mr. Paul Jones, chairman of the Navajo Council, recalls his childhood in his inaugural speech of April 4, 1955:

The salvation and hope of our Navajo people lies in education . . . at one time we made our living on livestock and a little cornpatch. When we returned from Fort Sumner there were 9,000 of us. There are now 76,000. . . . We must be educated in order to be absorbed with the rest of the people of these United States . . . those of you who have been educated must tell your people of the benefits of education. . . . It is the greatest hope that we have for our Navajo people. . . . When they returned (from Ft. Sumner) they were reluctant to send their children to school. The Federal Government had to send police out to gather the children for school. . . . I remember myself distinctly. I was of school age at that time. My father and mother used to hide me under sheepskins and blankets when they saw a person coming who represented the schools. I was the only boy in the family. They used to hide me when they saw the school people or policemen coming. However, one bright day, they made a mistake. My parents were not on the lookout, and someone saw me, even though I was hiding behind the hogan. That person said: "That boy must go to school." So away I went to school. But our eyes are now open to the advantages that school has for us. . . .

Today, Mr. Jones is the educated and cultured chief leader of the Navajo tribe.

The Treaty of 1868 with the Navajos stated that the government would provide a school and a teacher for every thirty children between the ages of six and sixteen,—"who can be induced or compelled to attend school." Compulsion has now been replaced with an obsession for school in many families. It is a far cry from today back to 1744 when the Virginia commissioners made an offer to the chiefs of the Six Nations to educate six of their Indian boys.

(Continued on following page)

It is of interest to note that in a feeble way the government has been trying for two hundred years to educate the Indians, and from a few at the inception of the nation, today we approach universal education for them.

The Virginia Commissioners received this reply from the Indian chiefs:

Several of our young people were formerly brought up at the colleges of the Northern Provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every means of living in the woods; unable to bear either cold or hunger; knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counselors; they were totally good for nothing. We are however not less obliged by your kind offer, though we decline accepting it. And to show our grateful sense of it, if the Gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make *men* of them.

That comes from the old records, and Dr. Ernest Wilkinson quoted it in the Indian Congress here last week.

Now may I tell you of our most perfect program and unselfish adventure in human relationships. The "outing" program had been attempted by others at times, but I think never on this basis. As we began to bring into the Church many faithful Indians, almost their first desire was that their children should have the schooling and church training which the non-Indian children enjoyed. Indian families working among us here in our beet, cotton, or potato fields saw the luxury enjoyed by white children who were well-fed and well-dressed, in comfortable homes, going to excellent schools daily. They saw their own little deprived fellows who must follow the family to the faraway fields so parents could earn money to feed them. Their dreams and yearnings finally forced the affectionate parents to become bold enough to approach a white employer: "Would you let our little girl stay with you and go to school after we have gone back to the reservation? She will be a good girl and cause you no trouble."

With the earnestness in their eyes and the pleading in their voices, who could resist? The experiment began. A few children were left in homes. They were happy and grateful. The foster parents were pleased, and neighbors wished also to participate. On the reservation, natural parents told their neighbors, who also wrote pleading letters for their own children. The number increased to twenty, sixty, eighty, and then last year to 253. It grew like Topsy. Arrangements at first were between natural parents on the reservation and willing foster parents in Utah; but when the Church determined to give it support, the plan was given legal status and brought under the Utah State Department of Public Welfare, children's service, through the state license of the

Relief Society. Inasmuch as it is illegal for anyone without a state license to engage in any way in the placing or receiving of children, it is urged that neither missionaries nor members engage in the independent placement of children.

Here is how the plan works:

In August more than 250 Indian children move northward. The Begay family is typical. The Begays have a team and spring wagon and ride slowly across the hills and valleys and barren stretches to the gathering place. In the miles and miles of travel, Father and Mother Begay have time to discuss with Ruth and Billie the great adventure ahead: "Here is your opportunity," Father Begay is saying. "Our Church is taking you to a good Mormon home in Utah where you will be kindly treated and may go to school. You must be grateful and study hard and learn."

And now Mother Begay, in colorful velveteen, and her hair in a bob, is adding: "These Church members are doing this in the goodness of their hearts. They are not paid for the food and clothes and shelter and training that they are giving you. They will treat you like one of their own. You must do your part like the children of the family."

At last they reach the Gap in northern Arizona. Other Indian families are arriving also in wagons and pickups. The kindly driver loads their belongings into the chartered busses. Our friendly Church chaperone meets the family and the children. Farewells are said, and tears are shed as affectionate parents and children part for the school term. Though already homesick and lonely at heart, neither parents nor children would change their minds, so grateful are they for the opportunities just opening. The Begays and the Chees and the Biligodys hitch up their horses, and with a tearful happiness, drive to their homes on the reservation, while the busses, filled with eager, excited children, drive northward.

One observer wrote this of the parting:

There were a few tears—tears of premature homesickness from youngsters leaving the reservation for the first time and suddenly reluctant and fearful of the future. Tears from little brothers and sisters, too young or otherwise unqualified for the great adventure. And there were a few furtive tears from parents, realizing at this moment of parting how long and lonely the months stretched out before lying vacation.

Just a few hours and the busses are in Richfield, Utah. The kindly chaperone has kept the children happy and looked after their every need. It is very early in the morning at the reception center, but it is already a hive of industry, and keen expectancy is in the air. Sevier Stake becomes the host, and the stake presidency, members of the priesthood, and the Relief Society sisters are waiting. There is the smell of bacon in the air, and the young redskins, some of whom have been here before,

file out of the busses and into the Church dining room for bacon, eggs, milk, fruit, and cereal, prepared by the Relief Society sisters.

Soon breakfast is over. The processing is begun. Kind sisters take the girls in one building and understanding priesthood brethren the boys in another, where they are bathed and shampooed and made ready for the clinic. The food, soap, shampoo, and other things are furnished free by the Church. All who assist are volunteer workers, doing this like all other of their Church work, without remuneration. Six hundred towels are furnished free by a generous linen company, typical of many other favors. The children line up for the clinic where several physicians, furnished by the United States Health Service, senior medical students, technicians, and several nurses, on loan from the Utah State Health Department, all go to work. The little folk's chests are x-rayed; their hearts, eyes, skin, ears, teeth, and temperatures are checked, and a complete record made. Their fears are quieted by sweet, sympathetic women when tears of unhappiness follow the needle-jabbing of immunization and the blood test. They know this is for their good. Lunchtime comes, and another appetizing meal is enjoyed from welfare supplies. There is some rest, and there is supervised play and a movie.

Then come the foster families, hundreds of them, from all over Utah: unpaid families whose only desire is to provide unselfishly for the child and to "mother" and "father" him and train and guide him. They are driving in from Kanab and Salt Lake City; from Moroni and Escalante; from St. George and the Uintah Basin—unselfish families anticipating the new arrival to their family. There are stake presidents, bishops, mayors, editors, doctors, farmers—the finest people in the communities of Utah and of the world—each family to receive for the school term an Indian child, accepted by them to become a real part of the family. The white children present excitedly speculate as to which of the Indian youngsters, so hungrily eating luncheon, is to be their new brother or sister. In the stake tabernacle films are shown on Indian culture, and a talk is given on the part each is to play in this glorious human drama. Four days of this processing follow.

Now, for the school term, the Indian child is on a par with his new brothers and sisters. He rides horses, feasts at picnics, does chores, goes swimming, takes music lessons. He goes to school and enters into every Church, civic, and community activity on an equal basis. Before the meal, the new family member takes his turn in family prayers and blessing the food. He goes to Sunday School and priesthood meeting. The little ones go to Primary and the larger ones to MIA, and all the family go together to Sacrament meeting. The child attends seminary and is advanced in priesthood and auxiliary activities. Many do baptism work in the temples. In school he fits into the

regular classes, and if his language is faulty, likely the teacher will gladly give up her noon hour to tutor him. Foster parents write to natural parents, sending pictures. Case workers visit every child and family monthly and visit schoolteachers and principals often and assure themselves that harmony and understanding prevail.

The Indian children have proved themselves to be alert, brilliant, and responsive. They often take the lead in their classes, being elected to school offices, and they graduate from many high schools in Utah. They are going out into employment and are making good. The employer of one of our Indian girls in office work said:

"She is one of our best workers. I wish we had many more like her."

Four months and Christmas comes. The children remain in Utah where they share the Christmas gifts, parties, and other kindnesses equal to and the same as the white children. Latter-day Saints have a keen interest in the Indians and are willing to share with and sacrifice for them.

Five more eventful months pass and 250 Indian children are on their way back to the reservation. Though some might like to remain in Utah, all are sent home to keep welded the natural family ties. Again farewells are said, and tears are shed, and they reluctantly leave their Utah homes and the tearful family whose home and hearts they have been sharing, and they fill the chartered busses again. The selected bus driver is exceptionally kind; the chaperon is most solicitous. No baggage is mixed; no children are lost; and a happy group turns homeward. Home! Family! Hours of pleasant travel, and the distribution center is reached. The missionaries are here to greet them, and the Indian families to enfold them gratefully to their hearts. For three happy months they will cement family ties on the reservation, and then, off for another year of school.

Much planning and prayer and fasting have gone into our program. In the summer the social workers travel through the reservation. They visit each home or hogan and get acquainted with the children and the parents, catching the spirit of the family, its background, the training of the children, and their individual needs. With our missionaries, who nurture them constantly, these special workers urge the parents to have the children examined and treated for dental and medical needs. Proper legal contracts are secured, and arrangements are made whereby missionaries will pilot them the coming August to the proper place for embarkation. Careful studies are made for efficient and understanding placement for the coming year.

Now the workers return to the Utah communities and visit the white families who have previously signified their willingness to co-operate. The home and its facilities are studied to be sure the child and family will be comfortable and happy. The family is interviewed and, through a visit to the bishop of the ward, is evaluated and their

worthiness determined. No child of trusting Indian Church members is placed in a broken home or one which is not an exemplary one. No child goes into a home where liquor is used or where there is friction or delinquent children. He goes into a well-ordered home where there is the rare combination of kindness and discipline, firmness and affection; into a praying family, a religious, devoted family of character, faith, and love. Here is opportunity at its best for the Indian to get away from his worst enemies: idleness, liquor, and immorality.

It is heartwarming to see the friendly co-operation of government, state, and local and school officials and teachers. Our Church classes have absorbed the little fellows into their groups, and timid, shrinking children have become happy, normal playmates and workmates and family members. One young Indian, after five consecutive years with a delightful, co-operative family, graduated from a Utah high school where he was student-body president, and with a \$350.00 Standard Oil scholarship, attended Brigham Young University; he is now in the Northern States Mission on a full, regular mission. Two other Indian boys are filling regular missions in the Southwest Indian Mission, where Oneida Indian girls have also filled missions. This is the beginning. The future is most promising.

We expect our graduating youth will continue from these high schools into Brigham Young University. At first there were a few, and some of them discontinued, but last year with thirty-four representing eighteen tribes from east to west, and this year with even more, they are already taking hold and stabilizing themselves. From now on we expect that Indians in ever-increasing numbers will be numbered in the graduating classes of Brigham Young University.

The Church has generously provided for an intermediate program whereby Indian students who have come a little short of collegiate requirements may have special tutorial service from skilled teachers. Scholarships are provided to assist worthy students in the university, but many of our Indian children are already paying their entire way.

Hundreds of our Indian youth are receiving character-building and religious training wherever they go in government schools in Kansas, Oklahoma, Oregon, California, Nevada, Arizona, New Mexico, and in the great Intermountain Indian School at Brigham City, Utah, where we have a branch of the Church comprised of Indians. Here, President David O. McKay last winter dedicated the commodious chapel near the school wherein our youth are taught correct principles, all the virtues and the doctrines of the gospel of Jesus Christ.

Our program is appreciated by the Indian people. When some opposition threatened the program last summer in one area, a petition was sent to us signed by many Indian parents pleading for the continuance of the program,

and reservation officials were also approached. The petition read:

We parents feel that your organization has done wonders for our children, and we wish you would try every effort to place our children this year.

One prominent non-member observer wrote us:

You have the most perfect program for Navajo children that has ever been initiated to this time. We are all grateful for its outstanding success.

Another said:

I have never enjoyed a more wonderful experience in wholehearted co-operation and complete harmony of effort than I enjoyed at Richfield.

A tribal leader wrote us:

... This is very gratifying to our Navajo people in that your organization has taken such interest in our Navajo children. . . . We deeply appreciate your service to our Navajo people. . . . There have been several notifications reporting the foster homes for educational purposes by your child placing agency as a very important and noteworthy help. . . .

Two missionaries wrote, when the children had returned home for the summer:

Yesterday in our testimony meeting, a mother of one of the girls who went to Utah this year got up and told how grateful she was to our Father in heaven that her girl had been able to go up to Utah where she could learn to pray, speak English better, cook, sew, and gain the schooling that she wanted her child to have that she herself didn't get.

One sister wrote of the first Sacrament meeting after the return of the children from Utah, how without embarrassment they had taken part in the services, giving talks, songs, and how some had borne testimony with such poise and impressiveness that the parents were amazed, as were Indian children who had been away to other schools.

In our great country times are changing. Schools are provided for practically every Indian child, and tribal funds are made available for determined but impecunious students. True religion and faith in the Eternal God are replacing superstition; the physician is taking the place of the medicine man; and administration by the priesthood is replacing the sand patterns and the signs for the Latter-day Saint members. Young couples are obtaining licenses from court clerks and being married by ministers and bishops. Bodies are being buried much the same as the white dead. The Indians who still place on the grave meats and fruits and other foods cannot understand why the dead of the white man can smell the flowers any more than the Indian dead can enjoy the food. The destructive custom of burning the home and its contents when death occurs therein is giving way. One

(Continued on following page)

of our sweet Apache sisters wrote this at the death of her husband:

I live in my house. I do not burn it like other Indians. I believe what the missionaries tell me. I think they are my brother.

This is our adventure in good citizenship and righteous living, our experiment in human relationships carried on by this, the Church of Jesus Christ of Latter-day Saints. Knowing the origin and destiny of the red men and believing the promises of God as recorded in the Book of Mormon, our people are willing to sacrifice for the progress and development of these whose deprivations pyramided mountain high but whose curse is now being lifted. Hundreds more sacrificing Latter-day Saints may yet have the opportunity of providing temporary homes for Lehi's children to get an education and to learn the gospel and to become Church leaders.

This is not a proselyting program, for we bring from the reservations those Indian children who are already members of the Church and whose families generally are members. The program will make good young people, stalwart adults. It will fortify them against the evils of the world; it will train them to become self-sufficient; it will develop them into leaders prepared to return to their own people and bring to them the benefits which can come from education.

This program has many advantages: It has at once the multiple advantages of the boarding school, the day school, the home, the refining and cultural influences of an improved community.

The children are taught in superior schools, fully accredited, and among the best in the nation. They have sufficient companionship of their own race to retain their pride in and love for their own people, for in the same community and school are other Indian young people. They have the environment of the best communities where are found the least in the world's vices and the most of its culture and refinement. They retain their family ties with natural parents by correspondence, pictures, relayed reports, and also letters through the case workers, and they return to their homes for the summer months to keep bound their home and family loves and loyalties. They grow naturally into the culture of America at its best, attending with a minority of their own group and a majority of the non-Indian children, activities in school, community, church, and family. They are not institutionalized but individualized and become recognized members of the family where they are integrated and "counted in" for every family pleasure, adventure, or sacred experience.

Our program is unique. Here is no family of marginal income who must take in a boarder to supplement the family living. Here is no mercenary care. But here non-Indian families in

a very real and lovable way absorb the Indian children as new members of the family. These families, give, give, and give as only dedicated people will give. There is no remuneration for them; but their total compensation for the food, clothes, shelter, care, and love they give is the satisfaction which comes in giving opportunity for an enriched life to one who could not otherwise have it.

We rejoice in the greatly accelerated schooling of Indian children by the government, the states, and other churches and agencies, but we present this pro-

gram of training in home and school and community as the finest program conceived of man for the rapid and permanent advancement and progress of the Indian child so long deprived. Let them have one generation of this sustained program, and see a new Indian world of prosperity, culture, and happiness.

In conclusion we say: God bless these selfless hundreds of families who have become and are yet to become "nursing fathers and mothers" who will continue to carry the chosen children of the ancient prophet Lehi "in their arms and upon their shoulders." I pray, in the name of Jesus Christ. Amen.

Saturday Afternoon, October 6, 1956

## Preparing for the Millennial Reign

by Harold B. Lee

OF THE COUNCIL OF THE TWELVE

THIS AFTERNOON I am encouraged by the impressive discourse of President McKay at the opening of this conference to give humble expression to some thoughts that I have had on what I consider to be one of the most important matters which concern the Latter-day Saints today.

In the *Documentary History of the Church*, Volume IV, there is recorded an incident, and there is copied a letter which was prepared by the Prophet Joseph Smith at the request of the editor and publisher of a newspaper, who had asked the Prophet to write an article telling of the rise, the progress, the persecutions, and the faith of the Latter-day Saints. The Prophet agreed to do so on one condition, and that condition was that they would take his article in its entirety, with no deletions or no changes. There appears then, in this letter, or this article which was written for the paper, one of the most important historical documents which we have in Church history.

In that letter the Prophet Joseph Smith told about an experience that he had on the evening of September 21, 1823. While he was engaging in humble prayer unto God, suddenly he discovered that the room in which he was praying was being filled with light, a light brighter than the brightness of the sun, and as he marveled at this brightness, he was aware that a personage had entered the room with a consuming brightness even greater than that which he had beheld in the room.

As he recovered from the shock of the appearance of this personage, who introduced himself to the Prophet as a messenger sent from God, the messenger announced four things, which

are declared in this document to which I have made reference and which are of great significance to the work today and as it was to be established under the instrumentality of the boy prophet, Joseph Smith. I shall only make brief reference to three of these announcements of the heavenly messenger:

The first thing that the messenger said was that the covenant which God had made with ancient Israel was at hand and about to be fulfilled. This undoubtedly made reference to that covenant which was announced to Abraham, who because of his faithfulness, was promised that through him and his seed all the nations of the earth would be blessed; and God would make of Abraham's seed a great nation. We need only to be reminded that the Savior of the world came through that lineage; and while his personal ministry was only to the house of Israel, before he left his disciples he declared to them that they were "to preach repentance and remission of sins unto all the earth, beginning at Jerusalem." From this lineage a chosen people was to be prepared to set up the kingdom of God in these last days, and it was over this kingdom which the Christ was to reign when he came on earth for the second time.

The second announcement that was made by this heavenly messenger was that a preparatory work for the second coming of the Messiah was speedily to commence. You will recall that just before the Master's crucifixion he told his disciples that he would come again, and they said to him, as they sat upon the mount with him, perhaps for one of the last times, "Master, tell us when these things shall be." And then there came from his lips a train of happen-

THE IMPROVEMENT ERA

ings which he said would be the sure foretelling that the time was nigh at hand when his second coming was drawing near, when he should appear in the clouds of heaven with great power and great glory.

After he administered forty days among them after his crucifixion and resurrection, he was caught away from them in the clouds of heaven, and two angelic personages dressed in white said to those who were witnesses of the Master's ascension,

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

The third thing that the messenger announced to the Prophet was that the time was at hand for the gospel in all its fulness to be preached in power unto all the nations. This was in fulfillment of that which had been promised to John when the angel would fly in the midst of heaven, "having the [fulness of the] everlasting gospel to preach to them that dwell on the earth." (Rev. 14:6.) The restoration of that fulness of the gospel was accomplished when the Book of Mormon, which was declared to be a record in which the fulness of the gospel was contained, was restored to the world through the Prophet Joseph Smith.

That the gospel might be "preached in power" required something else. Preceding the organization of the Church it was necessary that the keys of the priesthood be committed again unto men so that the gospel could be preached with power, and its ordinances administered unto men.

But the final and fourth thing which was announced is the thing about which I wish to address the few remarks that I make this afternoon. That was that a people might be prepared for the millennial reign. The meaning of that term was understood, apparently, from the prophets down from Enoch's time to the Prophet Joseph Smith's time, when the Lord spoke of a thousand year period in the world's history which would be called a millennial reign, which would commence with the second coming of the Savior. John saw in vision the resurrection of the just who would reign with Christ for a thousand years. He saw that during this period Satan would be bound, that there would be peace upon the whole earth. Heaven and earth would be closely associated, and all unfinished work pertaining to this world would be completed. Injustices would be righted, and at the end of that reign would come a final judgment.

Now, I have asked myself, this being the time to prepare for the millennial reign, how shall we set about to prepare a people to receive the coming of the Lord? As I have thought seriously about that matter, I have reached two or three sure conclusions in my own thinking. This preparation demands first that a people, to receive the coming of the

Lord, must be taught the personality and the nature of God and his Son, Jesus Christ.

Someone has said this: the demand of our modern age is not "for a God who once was, but for a God who now is." As I read that, I thought, how can one meet a person whose identity is unknown? How can one be prepared to meet a person about whom he has no knowledge? How can one be prepared to meet a being whose personality he cannot comprehend?

Great thinkers have long since recognized this need in religion if it is to become a vital force. George Harris, in his book *A Century of Change in Religion*, said this: "The thought of God as a personality is a necessary condition of everything that is contained within the field of religious experience."

Professor Hacking of Harvard in his "Meaning of God in Human Experience," made even a more significant statement when he wrote: "The alternative to the thought of God as a person is the thought of Him as a substance, as mere energy, and chiefly as law. Just stop and consider for a moment what it would mean for us to try to obey the will of substance, of love, of energy, or worship law, and you will have some idea at least of how near this question of the personality of God comes to the heart of true religion."

When the Apostle Paul spoke of the organization of the Church, he said that one of the prime purposes of its organization was

... for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man. (Eph. 4:12-13.)

And you will remember in that last memorable prayer, the Master said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Eternal life is God's life, or life with God. In other words, it seems to me, they are trying to tell us that the worthiness to abide in his holy presence can be obtained only by knowing God and by knowing Jesus Christ whom he has sent.

To my thinking, another requisite of that preparation to receive the Lord at the beginning of his millennial reign demands that the people be taught to accept the divinity of the mission of Jesus as the Savior of the world. Why was the Savior sent into the world? The Master himself answered that question during his ministry when he said: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (*Ibid.*, 3:17.)

In a revelation in our day he said it again:

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead,

that he might bring all men unto him, on conditions of repentance. (D & C 18:11-12.)

Saved from what? Redeemed from what? Well, first, saved from mortal death through the resurrection of the dead. But in another sense we are saved likewise by his atoning sacrifice. We are saved from sin. Here is what the Prophet Alma explained to his people concerning this matter:

And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else. (Alma 11:40.)

... he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. (*Ibid.*, 11:37.)

That last declaration of the Prophet Alma points to still another requirement, as I see it, for a people to be prepared to receive the Savior's coming. We must be cleansed and purified and sanctified to be made worthy to receive and abide that holy presence. The Prophet Mormon put it this way:

Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. (Mormon 9:4.)

How can this cleansing take place? The answer is: through holy ordinances which the Lord has established for that purpose. We are saved by grace, yes, through the atonement of the Master, but Nephi taught this other principle: "... for we know that it is by grace that we are saved, after all we can do." (2 Nephi 25:23.)

Now the nature of that ordinance by which salvation can be obtained is explained clearly also by the Prophet Nephi:

Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved. (*Ibid.*, 31:13, 15.)

And now, finally, there is still one more thing that is necessary, to my thinking, before that preparation is made for the millennial reign. We must accept the divine mission of the Prophet Joseph Smith as the instrumentality through which the restoration of the

(Continued on following page)

## Harold B. Lee *Continued*

gospel and the organization of the Church of Jesus Christ was accomplished. Each member of the Church, to be prepared for the millennial reign, must receive a testimony, each for himself, of the divinity of the work established by Joseph Smith. It was this that was taught plainly by the Saints after the advent of the Savior upon the earth, and one of the leaders in our day has said it again, when he declared, I suppose with reference to the parable of the five foolish and five wise virgins in the Master's parable, "The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself." (*Life of Heber C. Kimball*, pp. 449-450.)

These things being true, then it must become our object and our whole desire to teach these fundamental things to prepare our people for his coming. As Brother Romney delivered his very excellent address on the subject of the perfecting of the Saints, I remembered what a prominent commentator said about the quotation from the writings of Paul to the Ephesians. He said there should be no comma after the word saints. He said it should read "for the perfecting of the saints in the work of the ministry," stressing the importance of perfecting all who are called to positions of leadership in preparing the people to receive a knowledge of the Son of God. Whether or not this is the correct interpretation, it is certain that in our homes, in our seminaries and institutes, in the auxiliary organizations, in the priesthood quorums, we must teach the knowledge and nature of the Godhead. We must teach the mission of the Savior of the world. We need to teach the purifying principles and ordinances of the gospel. We need to teach the need of and the restoration of the gospel through the instrumentality of the Prophet Joseph Smith.

I suppose some might think it presumptuous if I were to plead with the teachers of youth in secular as well as in religious education not to tear down the foundation stones upon which a human soul can build faith necessary to prepare to meet their Redeemer. I would from my humble station invite those who would fight against the truth as taught in the restored Church to think seriously of what a wise counselor said to the enemies of Christ in the day of Peter and his associates. This counselor admonished:

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God. (Acts 5:38-39.)

Perhaps today is the time for us to hear again the rallying call that was put into words by W. W. Phelps:

Awake! O ye people, the Savior is coming; He'll suddenly come to his temple, we hear; Repentance is needed of all that are living,

To gain them a lot of inheritance near.

Today will soon pass and that unknown tomorrow

May leave many souls in a more dreadful state

Than came by the flood, or that fell on Gomorrah—

Yea, weeping and wailing when grief is too late.

Be ready, O island, the Savior is coming; He'll bring again Zion, the prophets declare;

Repent of your sins, and have faith in redemption,

To gain you a lot of inheritance there.

A voice to the nations in season is given, Prepare, oh, prepare for the kingdom's new birth,

To call the elect from the four winds of heaven;

For Jesus is coming to reign upon earth."

May the Lord bless us as his children to recognize that call, and may we say

and be able to say it with power, "Choose you this day whom ye will serve, . . . but as for me and my house, we will serve the Lord, (the God of this land,)" (Josh. 24:15) and prepare for the coming of the Savior, which may not be too long delayed, to cut short for the reign of righteousness the wickedness that well nigh seems to engulf a wicked world; when those who are righteous at his coming will be caught up in the clouds of heaven to meet him, and those who are asleep in their graves, who are righteous likewise, will be caught up in the clouds of heaven to meet him.

I hear you my solemn witness that I believe these things to be true with all my soul. This is the day for us to prepare that people ready to receive the coming of the Lord, and I bear that testimony in the name of the Lord Jesus Christ. Amen.

## The Dimensions of Life

by *Sterling W. Sell*

ASSISTANT TO THE COUNCIL OF THE TWELVE

A GREAT AMERICAN PHILOSOPHER once said that we should thank God every day of our lives for the privilege of having been born. And then he went on to speculate on the unique question of how unfortunate it would have been if we had not been born, and he pointed out some of the wonderful things that we would have missed.

Really to understand the tremendous value of life as revealed by the gospel multiplies by many times the importance of this thought. Life is our most valuable possession. Just to live is a marvelous blessing, especially to live in these days of wonder and enlightenment known as the Dispensation of the Fullness of Times.

In the days of Job it was said, "All that a man hath will he give for his life." (Job 2:4.) For a very wise purpose, God has implanted in every human heart a great natural desire for continued existence. We cling to life with every ounce of our strength. Even in severe sickness or oppressive trouble, we will still go to almost any length to prolong life even for a week or a month, though the period gained may be one of pain or hopelessness. But we will suffer almost any inconvenience or endure almost any hardship just to live.

Now if mortal life is worth so much, how much is eternal life worth? And what would it mean to us if it were lost? God himself placed a value on eternal life when he said it was his greatest gift to man. It therefore automatically becomes our most important opportunity to give every co-operation to

help bring it about. And a good place to start is the place suggested by the philosopher—that is, to live our appreciation every day. What a wonderful way to begin this quest for eternal life, if we could always live the sentiment of the song that says—

I love life, and I want to live,

To drink of life's fulness, take all it can give;

I love life, every moment must count,

To glory in its sunshine and revel in its fount.

Even if we gave "everything" to secure eternal life, we still have made the most wonderful bargain in the world. William James said, "The greatest use of life is to spend it for something that outlasts it." Eternal exaltation lasts forever and is the greatest possible good.

But the benefits of eternal life are not limited to its dimension of length. It has been pointed out that life has four dimensions:

First, there is the length of life—or how long we live.

Second, there is the breadth of life—or how interestingly we live.

Third, there is the depth of life—or how much we live, represented by those great qualities of love, worship, devotion, service, etc.

Then there is a fourth dimension of life, which might be compared to that more or less mysterious forth dimension of space, the purpose of life—or why we live.

THE IMPROVEMENT ERA

In the ordinary situations we multiply the dimensions to get the total volume. Suppose therefore that we could multiply the dimensions of life.

First there is the length of life.

We have made some progress in the last few centuries in increasing life's length. You may be interested to know that if you had lived two thousand years ago in Jerusalem, your life expectancy at birth would have been approximately nineteen years. In George Washington's day in America it was thirty-five years. In the America of our day, it is seventy years. We have not only tripled life's length, but it is also now possible for us to have clearer minds and stronger bodies and live in a world from which physical pain has largely been eliminated.

But no one is satisfied with this accomplishment. The only life we seek is eternal life. It has been wisely said that—"If the death of the body should forever end human life and personality, then the universe would be throwing away with utter heedlessness its most precious possession. A reasonable person does not build a violin with infinite care, gathering the materials and shaping the body of it, so that it can play the composition of the masters, and then by some whim of chance caprice, smash it to bits. Neither does God create in his own image the great masterpiece of a human life, and then when it has just begun to live, throw it utterly away."

God holds firmly in his hands the keys of eternal life.

Now suppose that we could multiply the length by the breadth of life.

Life at its best, even in mortality, is filled with interest and wonders. After the creation, God looked upon the earth and called it good. It is an earth of boundless beauty and endless fascination, where we may continually grow in knowledge and appreciation. When in our pre-mortal existence we beheld the foundations of the earth being laid and knew that we were going to have the privilege of living upon it, we are told that "all the sons of God shouted for joy." (Job 38:7.) And I am sure that if we fully remembered now what we knew for sure then, we would be willing to crawl on our hands and knees through life for the privilege of being born and having the opportunity of proving ourselves faithful during the experiences of mortality.

Then our first parents were placed upon the earth and were asked to decide whether or not they would eat the fruit from the tree of knowledge, and after they had eaten, God said, "the man is become as one of us, to know good and evil." (Gen. 3:22.) And I would like to point out in passing, that the right kind of knowledge still tends to have that effect upon people. It still tends to make them become as gods. And the most important classification of that knowledge is to know God and his plans for our betterment. When at the beginning of that long, awful night of betrayal and trial Jesus offered the great prayer to his Father, he said, "And this is life eternal, that they might know

thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We live in a day when the gospel has been restored to the earth in a fullness never known before. In addition to the things that other dispensations have had, we now have the three great volumes of new scripture, outlining in every detail the simple principles of the gospel. The pathway to eternal life has now been perfectly marked and brilliantly lighted, and no one now needs to get off the straight and narrow way, except by his own choice. We live in a day when we may eat the fruit from the tree of knowledge of good and evil to our heart's content. There is no flaming sword guarding the tree of knowledge, and some of the greatest joys of life are the joys of understanding, born in our own minds. Edward Dyer said—

My mind to me a kingdom is;  
Such pleasant joys therein I find  
That it excels all other bliss  
That earth affords or grows by kind.

The gift of eternal exaltation includes not only a celestial body, but also a celestial mind. We will have quickened senses, amplified powers of perception, and vastly increased capacity for happiness and understanding.

We know from firsthand experience some of the traits and characteristics of glorified, immortal beings, from those who have visited the earth. In describing the Angel Moroni, the Prophet Joseph Smith said, "His whole person was glorious beyond description, and his countenance truly like lightning. . . ." Not only was his person glorious, but also the Prophet said his clothing was brilliant "beyond any earthly thing I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant." (P of G P, Joseph Smith 2:32, 31.)

We are all familiar with the wonderful lift it gives us to be appropriately dressed in beautiful clothing. We adorn our bodies and keep them clean and attractive and in other ways go to great lengths to make them pleasant places to live. If attractive clothing gives us pleasure, what must be the joy of living forever, dressed in a glorified, celestialized body—to live with a celestial family and friends on a celestial earth—but with the great added fascination of having a celestial mind, one that thinks like God!

Then suppose we multiply the total of the length and breadth by the depth of life.

The objective of life is not only to live long, but also to live well. It is not only to acquire but also to become; it is not only to receive benefits but also to render service. Wealth consists not so much in what we have as in what we are and do. I suppose that the eight most important words ever spoken are these: "So God created man in his own image. . . ." (Gen 1:27.) But not only has each of you been created in the image of God, but each has also been endowed with a set of attributes of divinity, the development of which is one of the purposes for which we live.

As Jesus admonished us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) The plan of eternal progression contemplates that the offspring may ultimately become like the parent, and therefore fulfills the scripture which says that "men are that they might have joy." (2 Nephi 2:25) as the greatest joys of life are the joys of being.

Then there is the purpose of life, that which gives life its significance.

For a wise and glorious purpose  
Thou [God] hast placed us here on earth  
And withheld the recollection  
Of our former friends and birth.  
(Eliza R. Snow.)

Some day that recollection and those friendships will be given back to us, but in the meantime, what a wonderful stimulation to know that life is not an accident or an afterthought or a result of blind chance! The great plan of salvation was designed by God our Father for our benefit. We have been working toward the goal of eternal exaltation through a long period of pre-mortal existence. Then we walked by sight. We knew God. He is our Father. We lived with him. We saw his glorious, resurrected celestial body. We felt the wonder of his celestial mind and the delight of his wonderful personality. We wanted to be like him. We knew we must follow his example. We must learn obedience. We must learn to walk a little way by faith. We must pass the final test of mortality where we are free to choose for ourselves. We must be educated and proven and sanctified and redeemed.

And when we have finally proved ourselves worthy of exaltation, then eternity will be the measure of life's length; celestial glory will be the measure of its breadth; to be like God will be the measure of its depth.

Our salvation is made up of so many individual thoughts and acts and hours of effort, certainly it would be the height of foolishness so much to dread to throw mortal life away all at once, but then deliberately to throw away eternal life a little at a time. It has been said that few, if any, will ever lose their salvation by a blowout. Mostly salvation is lost by a series of slow leaks—a little indecision, a little indifference, a little procrastination, a little slothfulness.

Disobedience may cut down life's length by producing spiritual death. Lethargy may reduce its breadth and intensity. Sin may destroy its depth, its godliness, its joy. Ignorance may thwart its purpose.

Brothers and sisters, the gospel has been given to help us increase the dimensions of our lives. That was also the mission of the Savior of the world who said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) "... all that a man hath he will give for eternal life." (See Job 2:4) is still the greatest bargain in the world. May God help us to spend our lives effectively to that end. I pray in the name of Jesus Christ. Amen.

# Teach by Example

by S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

**Y**ESTERDAY THERE was a story read to you by Elder Clifford E. Young concerning Peter and John in the court of the temple healing a lame man who asked for alms. May I finish the story for you:

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

And beholding the man which was healed standing with them, they could say nothing against it.

But when they had commanded them to go aside out of the council, they conferred among themselves,

Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

But that it spread no further among the people, let us so straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (Acts 4:13-20.)

It is that last phrase about which I wish to speak. I should like to apply it to children. It is the burden of the Church, if any such thing can be a burden, to testify of things "seen and heard." How are we to teach children? They do not know all that an adult should know, but they should have no doubt as to where adults stand.

Every boy has a right to get the feeling that his father and his mother and his priesthood teacher, his Sunday School teacher and his scoutmaster, or anyone with whom he comes into association in the Church, knows of a surety of things "seen and heard." Every girl has a right to the same assurance that her parents and leaders know of things "seen and heard." Young folks themselves do not know yet, but confidence which they must develop comes because those closely in touch with them constantly bear witness to them in act, in deed, in word, that they know of things "seen and heard," the things seen and heard mentioned by Peter and John; the things mentioned by Nephi in the first chapter of the Book of Mormon in talking about his father Lehi, of the

things he saw and heard; the glories of the gospel and of Jesus Christ and of all the things "seen and heard" of him and of the things Joseph Smith "saw and heard."

Children are not well taught by just being told. When I was a young man, at one time I worked on a ranch in Idaho for a large cattle outfit. Fences were more of a curiosity than now. The first morning I went to work for them (and I was green at it) the boss sent the man who took care of the "remuda," the horses, out to get them before daylight. I was curious to know how those cowboys were going to rope and saddle their horses because I could see no corral. I assumed the "punchers" were going to have a rare time chasing them down. But as day broke, in they came, fifty or sixty head of horses at a dead run, and they came to a corral I had not noticed. Stakes had been driven in a large circle on the prairie, each stake protruding about eighteen inches above the ground. In the top of each stake was an eyelet, and threaded through the eyelet was a rope; wings went out from a twenty-foot entrance, perhaps one hundred feet on both sides. These horses came into the enclosure at a full gallop. The rope did not reach to their knees, and yet not a horse stepped over it. The punchers went into that little makeshift corral and roped their animals, saddled and bridled them, mounted and rode the buck out of them, and not a horse jumped over that rope out of the corral.

I asked the foreman why that was, and he said, "They know better." I did not learn until later what "better" meant, but the horses through fear first and habit second had long since learned where they could go and where they could not, and what they could do and what they should not do about stepping over that rope.

Well, children are not horses, or even like horses, and we cannot teach them by fear because that has a bad effect upon them, but teach them we can and teach them we must.

May I give you half a dozen homely and homey suggestions which to me seem simple, in relation to teaching children? Before I give them to you, may I say that teaching is an attitude. One does not learn by the words spoken, but rather by the attitude and spirit in what they are spoken. One does not always learn by action, but by the happiness with which the action is

performed. And the lesson must be repeated over and over again all the time the child is growing up. Surely the Lord knew what he was doing when he said, in effect, "I am going to give you these children for twenty years or so, before they mature, and in that twenty years repeat with them what they must know well." Twenty years is a long time to a child. You have plenty of time to give them the habit of not stepping over the rope without having them fear it.

First, let us revive that happy custom of taking our meals together. Let us abolish the snack bars in our kitchens and establish a table around which all may sit, and let Father have breakfast with his children as well as supper and let them sit there for a few moments after each meal and have conversation about things about which Father and Mother would like to talk. That custom is going out of our existence rapidly. It is a powerful thing; it will work wonders on children.

Second, when Father comes home at night, I suggest to him that he really resist this temptation and put the paper in a hidden place until the children have gone to bed. The newspaper has no place in the home where children are until the father has spent the evening with them. And it is like reading for fifteen minutes a day—if you spend fifteen minutes or twenty minutes with each child according to his years in doing things which are interesting to him and being a companion to him, you have come nearer to fulfilling your obligations as a father. If you leave it up to the mother, and get behind the newspaper, I think you have committed a sin, because the child is neglected, and you have not done your duty. So be firm; put the newspaper under the mat until after the children have gone to bed.

Third, be sure to spend time with each child, according to that child's age and interests. With a three-year-old girl, if you have to, get down and play paper dolls. With a seventeen-year-old son, who wants to go to the Brigham Young-University of Utah game, that is where you should be (unless you have to be in this priesthood meeting).

The point is, by the time the child is twenty, he should be so companionable with his father that he can talk to him about anything he wants to. The way to do it is to be companionable at every age of his life, from the beginning. That is why it is important to learn how to handle a baby, fathers, and do all the things that a baby requires.

Fourth, it is a poor parent who is not up or awake when the children come home from late parties or late dates. Then is the time to invite them to talk over what happened; to enjoy the things which were good and to be counseled on avoiding the things which were sorrowful; to counsel wisely about the things which they might have done which were wrong. This practice, kept up all the days of his childhood, will be a great deterrent for a child who is

anxious to stay out longer than he should. My mother sat up for me, and I did not have the nerve ever to keep her waiting too long. I knew she was there. It helped me. It will help all the children.

Fifth, no parent in this Church is doing his duty unless he makes the Sabbath what it should be. It should be a happy day together, with the whole family participating. The first thing in the morning, Father and Johnny go to priesthood meeting, and Father should take Johnny there, not Johnny take Father. They should discuss things on the way there and coming home, too. Each one should feel that the other is equal to him, and the father should take particular care that Johnny understands his priesthood. The Aaronic Priesthood is vital. This is successful not so much because of what is said but because of the unsaid emotions and feelings engendered.

And then, parents encourage the children, and themselves as much as they can, to go to Sunday School and to the auxiliaries. But above all things, the whole family, if it is going to do what

it ought to do, must go to Sacrament meeting. Father and Mother should lead the way, the children following close after and staying there until it is dismissed. If one child is too small, one can go out with him, walk him up and down until he gets the kinks out of his legs, or if a small child is crying, one may have to take it home; but the family understands that at the proper hour, all are in Sacrament meeting together.

Now those suggestions followed carefully with assiduousness will bring others. I have not talked about many things that should happen in the home, but they will happen: prayer, love, all of the things which go with it.

May I conclude by reminding you of the first thing that I said, things "seen and heard." How necessary it is for a parent to bear that witness! I have an aged great-grandmother, long since dead, who in her ninety-seventh year was approached by one who had lost faith, and thinking perhaps that the grandmother, too, had lost some, said to her, "You knew the Prophet. What did you think of him?" This aged woman had

endured the vicissitudes of the seventies' trek from Kirtland to Missouri, had suffered through Haun's Mill with her infant child in her arms, had counted the long miles across the plains, and then had lived through years of poverty in Utah. She smiled as she looked at this person, and I think disappointed the person, too, because this is what she said: "We all knew that he was a Prophet."

So we all do know that he was a Prophet, but do our children know it? Do our children know that we know it? That, I think, is our greatest obligation as we face life with these little ones who are given to us to rear to adulthood.

My testimony is like my great-grandmother's: I know that Joseph Smith was a Prophet and that he saw and heard glorious things. I know that he held the keys, and I know that he passed them on to his successors, even down to President McKay and those who assist him. That is my witness to you, in the name of Christ. Amen.

## The Weak Will Confound the Strong

by Joseph L. Wirthlin

PRESIDING BISHOP

**M**Y BELOVED brethren and sisters, I want to bear you my testimony that I know Joseph Smith was a prophet selected by God for the purpose of establishing the Church and preparing the people for the second coming of Jesus the Christ.

The following revelation was given to the Prophet Joseph Smith, wherein the Lord said:

The weak things of the world shall come forth and break down the mighty and strong ones. . . . (D & C 1:19.)

The Church was established with a membership of six people, and in that day it was thought by many it would be only a short time until the Church would be destroyed, particularly after the life of the Prophet had been taken. Today, the membership of the Church is approximately 1,375,000, indicating to the world that it may have been weak in the beginning of its establishment, but out of it the Church has become strong and powerful because of the people who accepted the gospel.

In connection therewith, the Book of Mormon and the Pearl of Great Price were given to the world through revelation, and in every case, there still may be found in the thoughts of many the weakness of things, but these weak things are becoming strong and going forth and breaking down the mighty and strong ones in the world.

The Prophet Joseph never had the

opportunity of attending great schools or universities. He was one of the common ones that the Lord selected because the Lord knew it would be possible to give him the assignments of establishing the Church and teaching the world the gospel of the Lord Jesus Christ as it was about to be given to mankind.

I think of the great missions of the Church in the world, some forty-five of them, where the gospel is being preached to every nation, kindred, tongue, and people. It is a great source of encouragement to everyone of us to know that the gospel is being taught to the people of the world, even in far-off Korea where ten years ago we very seldom thought or dreamed that the gospel would be taken to the Korean people. Yet, the people in Korea are accepting it, and the Church is being established. Some of the weak things are there, but they are being accepted, and the mighty and great things among that people are being broken down to the end that the people will come to an understanding of the gospel.

The same is true with reference to the Japanese and Chinese people. We know that Brother Henry D. Moyle, who has spent much time these past few months among the great people in South America, has done a great work among the missionaries and has taught the people the gospel of the Lord Jesus Christ. The strong and mighty things in South America are being broken

down, and the people there are anxious to accept the restored gospel and enjoy all the blessings therein.

In the revelations from the Lord to the Prophet, indicating to him the work that should be done for the dead, we are reminded of a statement of Paul, an apostle of the Savior, when he said,

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (1 Cor. 15:29.)

This has been a question in the minds of many individuals—something they cannot understand. Paul understood it; that is the reason he asked that question. So, again,

The weak things of the world shall come forth and break down the mighty and strong ones. (Ibid., 1:19.)

One of the mighty and strong ones in the world has been the idea that the dead will not have an opportunity of accepting the gospel of the Lord Jesus Christ, or all of the opportunities that, no doubt, existed in the days of Christ himself, when he visited those people who had died and were held in prison because they were wicked during the days of Noah. So, there was established, through the Prophet Joseph, the temples. At the present time we

(Continued on following page)

have ten of them. The Prophet Joseph, you will recall, established a temple in Nauvoo wherein work was done for the dead.

The Statement of Ordinances Performed in all the Temples, as compiled in the Salt Lake Temple, indicates that from the time when temple ordinances for the living and the dead were revealed to the Prophet Joseph Smith until December 31, 1955, 18,607,876 baptisms have been done for the dead; 15,848,297 endowments for the dead; 4,138,706 sealings of dead couples; 8,198,061 sealings of dead children to parents; or a total of 46,792,940 ordinances done for the dead. This indicates to us again the truth of the words of the Lord when he said,

The weak things of the world shall come forth and break down the mighty and strong ones. (*Ibid.*, 1:9.)

We must come to the understanding that through the Prophet Joseph, the temples have been established wherein the dead may have all of the blessings and opportunities which may be enjoyed by those who are now living. You and I have the same opportunities of going into the temples.

Also, according to the same Statement of Ordinances Performed in all the Temples, as previously mentioned, 56,649 baptisms have been done for the living; 478,711 endowments for the living; 231,139 sealings of living couples;

208,209 sealings of living children to parents, or a total of 974,708 ordinances.

Through the work for the dead and the opportunities for the living, my brethren and sisters, we all come to the knowledge that this is the Church of the Lord Jesus Christ which has been given to us through the Prophet Joseph and all of the prophets who have followed him.

Let us consider what we are teaching our sons and our daughters in connection with their schoolwork. We now have twenty-seven institutes and 387 seminaries. In connection with these, we have our Church schools—Ricks College, Brigham Young University, LDS Business College, McCune School of Music, and for the people down in the Islands, we have the Church school in Hawaii, the Church school in Samoa, the Church school in New Zealand, and then the Church schools in Colonia Juarez, Mexico. These give the young people the opportunity to receive an education in connection with the Church and to become acquainted with the gospel of the Lord Jesus Christ.

Brigham Young University came through the direction of Brigham Young, an apostle and a prophet. This past year, 1955-56, there were 9,502 young people attending this great Church school. Their testimonies have been strengthened. They know Joseph Smith was a Prophet of God, that God

lives, and that there stands at the head of this great organization a prophet of this day, an apostle of the Lord Jesus Christ, and other apostles who are interested in carrying on this great work in this great institution.

The Prophet received many revelations for the blessing and help of the people, particularly with reference to the Word of Wisdom. The great men of the time knew little of the detrimental affect of the use of tobacco, liquor, and foods that are harmful, but the Prophet Joseph knew and taught it to the people. The great scientists of today advocate that to partake of tobacco and liquor is not good. All of these teachings came through the Prophet Joseph Smith first. This brings us again to the thought that, "The weak things of the world shall come forth and break down the mighty and strong ones."

The Prophet Joseph declared: "I saw the Father and the Son, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God and come under condemnation." (See P of G P, JS 2:25.) He was willing to give up his life for the truth when he said to the world, "I saw the Father and the Son." They knew it, and he dared not say anything else other than that because to do so would bring him under condemnation. The Prophet Joseph has given to us the gospel of the Lord Jesus Christ and has so told us that while in the eyes of the world to-

## So Take Your Choice

Richard L. Evans

IN THESE DAYS of increasing complexity as more and more of many things are offered, paradoxically it becomes more and more apparent that our choices in life are limited. With a limited amount of money, we can't buy everything. With a limited amount of time, we can't be everything. Much as we wish it were otherwise, whenever we decide to do one thing, we decide, in fact, not to do other things. When we choose to read some things, we are, in a measure, unable to read others. When we choose one type of entertainment, we must, in a measure, miss others. If a man has more than one talent, he is constantly faced with a decision as to which talent he wants to give his time to. When lack of talent doesn't limit his choice, lack of time does. No man can know all there is to know, not even in one profession—and perhaps not even in one part of one profession. Everything takes time. Even active friendship takes time; and when we choose to spend a day with some people, we don't spend it with others. Some men can do more things than others. Some men can be

more things than others. Some men don't have to narrow their choices as much as others do. But even people of greatest capacity are limited as to how much they can get around and how many lives they can touch on intimate terms, and no man can be all things to all people—not even to himself. We can't be acceptable in all circles, in all kinds of company. At every instance we have to make a choice. Any profession we pick, any life we choose, any friends we favor, all mean some giving up of other things. We can't play the whole field. We can't have the whole world. This is one of life's great lessons, and it is a momentous matter, this deciding of what we want to be, and being prepared to pay the price of being it—for there is no such thing as success for the man who casts himself in all characters. In the limitless everlasting life ahead, there may be time and opportunity to be everything worth while that we want to be, but here and now, we have to take our choice. And learning to make intelligent choices is one of the greatest lessons of life.\*

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, SEPTEMBER 30, 1956

\*Revised.

Copyright 1956

day there may be weak things in the gospel, yet as you and I and the world become acquainted with them, live them, and understand them, the time will come whereby these "weak things" will come forth and break down the mighty and strong ones.

As a people living in Zion where we are close to the prophet, close to the apostles, and all of those who guide and direct our affairs, we should realize that we must live the gospel of the Lord Jesus Christ in its fullness that we may be among those who might be called "the weak things of the world," and through the kind of lives we live make it possible to break down that which is contrary to the gospel of the Lord Jesus Christ.

We are all grateful that from the Prophet Joseph came also the establishment of the Book of Mormon, and with it the priesthood—the Melchizedek Priesthood and the Aaronic Priesthood—whereby every man has the opportunity to serve God as his servant and the opportunity to show to the world by the way we live here that we have the priesthood, we have all of the powers whereby there will come blessings to all the people in every land.

I have a prayer in my heart that sometime the day will come when our missionaries will have the opportunity to go into Russia and preach the gospel of the Lord Jesus Christ to that people and say to them, "The weak things of the world shall come forth and break break down the mighty and strong ones." We well know that in Russia there are mighty and strong things, but before that people can enjoy the gospel of the Lord Jesus Christ, some of that mightiness and some of those strong things must be broken down, that the Russian people can accept the gospel of the Lord Jesus Christ and enjoy all of the blessings. There are literally millions there who desire to know more about the Christ and be taught something about him. That opportunity will come to this people. The Church of the Lord Jesus Christ has the priesthood, the authority, and the direction from on high to preach the gospel to every nation, kindred, tongue, and people.

May God bless every one of us that we will so live that the world will say as an individual said who had the privilege of going through the beautiful temple at Los Angeles: "This temple is beautiful; it is marvelous; there is something about it that is different." And then she said, "The Mormon people have something." This individual acknowledges that the Mormon people have something different, and we do have something different. We have the gospel of the Lord Jesus Christ; we have a prophet; we have the same organization that existed in the days of Peter, James, and John. These are our blessings; these are our opportunities; and I humbly pray that the Lord will bless us, that the world will accept us and will say that we do indeed have the gospel of the Lord Jesus Christ. I pray this will be the blessing and the inspiration of each and every one of us, in his holy name. Amen.

# "Think, Then Act Safely"

by Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

**A**LTHOUGH I am American by birth and Scotch by marriage, I am Scandinavian by ancestry, and because of that I have a very keen appreciation of the beautiful music we have heard today from this Scandinavian choir. I would like to thank them as one of their countrymen, once removed, for the beautiful music they have rendered. I could not say thank you to them in Danish nor in Swedish nor Norwegian, but I can express some appreciation in four foreign words I have learned, two in Spanish, "mucho gusto," and two in German, "genz gut."

I was recently touring one of the large paper mills in the Pacific Northwest, and as I stood by one of the tremendous paper making machines, watching those whirling wheels and the fast-moving belts and feeling the tremendous heat that comes from those baking ovens, I marveled at the remarkable safety record of that great mill. Then I was told, and my eyes afterwards confirmed, that a wonderful safety program was carried on in that big mill, so that very, very few personal injuries were sustained there.

As I stood by that giant paper making machine, my eyes went up to the wall and there in a sign about six feet square, I read four words. The first word was in great block letters and occupied about half the sign, and underneath appeared the other three words. The sign said, "Think, then act safely." I learned that that was the theme of the safety program in that tremendous mill and that it represented the whole idea behind the fact that few men get hurt there.

But as I stood there watching that machine go, and then glanced up at that sign, "Think, then act safely," my mind immediately went to a problem which Brother Spencer W. Kimball and I face together, and which was coming to a focal point at that very time, because school was letting out. It was the latter part of May, and I knew that it would not be long until hundreds and hundreds of young people would be coming to Salt Lake City and Ogden and other centers, looking for jobs, looking for places to stay, and some of them getting into trouble. I thought first of all of the parents of those young people and wondered exactly what they were thinking about. Very, very few of the parents of those hundreds of young people ever thought of coming to Salt Lake City or to Ogden or to Los Angeles or to San Francisco with their boys and girls, some of whom were fifteen and sixteen and seventeen years of age, to

help them find a good family with whom to live, or stay with them until they found a decent job in decent circumstances with decent people.

And I began to wonder what some of those parents would think if they knew what the police department knows about some young people who come from smaller communities to these larger centers, unaccompanied, unchaperoned, unprotected, entirely on their own.

Yes, my mind did go back to that big sign in the paper mill, and I wished that every parent of every boy and girl who expects to leave home and go to a larger city would only "Think, then act safely."

I thought, too, of these young people. Many of them had no idea what they were getting into when they left home and came to the larger centers. They had absolutely no idea. Some of them came with only three or four dollars in their pockets and thought of course the minute they landed here they would get a job and the three or four dollars—in one case a girl had six—the three or four to six dollars would last until they got their first payday, and then they would be on easy street, and everything would go fine.

They would come to the larger city and look for a cheap place in which to live. Some of them were really cheap, on Twenty-fifth Street or on West Second South, or down on Canal Street in another city. They could not afford much, so they would get into a rooming house of some kind and think they were on their own and then discover that they had walked into tragedy. Some of the young people, unfortunately, could not wait to leave their homes. They wanted to break away and get on their own, and they did not realize what it meant to cut loose from home, to get away from the protection of Mother and Dad, and get into a strange city. Although there are many good people in all these cities, there are others who are cold and grasping and predatory, seeking innocent boys and girls to get them in their trap.

My mind went to the bishops, to the stake presidents. I still wondered why we have not responded more readily to the appeal of the First Presidency of the Church that you bishops, you counselors in bishoprics, you members of stake presidencies, and you parents co-operate with the program instituted by the Presidency and headed by Elder Kimball in an effort to protect your young people as they come to these larger cities. Will you not co-operate, will

(Continued on following page)

you not help? If you parents cannot control your children and they must go away, if instead of their being obedient to you, you are more obedient to them, at least will you not go to your bishop and talk about it, and then let the machinery of the Church help you? Will you "think, and then act safely?"

One of the big fears I have in connection with these young people coming to the larger centers is that so many of them actually want to break away from home, cut the apron strings, so to speak. They feel that they are self-sufficient; they know it all; Mother and Dad are old-fashioned. This is a modern world, and they want to be modern; they want to live in a modern way.

I ask the youth of the Church, do you really want that? Do you really want to cut loose from the protection of home? Think of all that home means. Think of all the word *mother* means. Think of the strong protecting power of Dad. Think of all that home stands for. And then think of the opposite. Think of the powers that are destructive of the home. And think of the powers that work contrary to the advice of Mother and Dad and ask if that is what you want.

O youth of the Church, "think, then act safely."

One of the big difficulties about the young people who come on their own and have cut loose, escaped the apron strings, is that they then feel so free and in such a new life, they want also to cut loose from the Church. They do not go to the meetings any more. They go to other places and meet other people, and instead of Church friends, clean, fine Latter-day Saint friends, they pick up friends of the other side, of the lower element.

A question was asked in a full page newspaper advertisement to which I have referred many times, and this question was: "How would you like to live in a town where there were no churches?"

Young people, will you think of the kind of folk there are in the non-church-going crowd? Think about them for a moment. Think of those who oppose the Church and refuse to go to church. Think of the kind of people they are and the kind of wives and husbands they have and the kind of homes they develop, and think also of the kind of children, if any, they have. Is that the kind of life you want? Is that to be desired above the beautiful cleanliness of fine Latter-day Saint homes? Is that to be desired over the marvelous influence of the faithful youth of the Church?

What kind of crowd are you going with? What kind of person will you marry? You will marry from the crowd you go with; and if you choose the non-churchgoing crowd, remember that is what you will get, and all it includes. Think, consider it carefully, and then act safely.

And if you go with that other crowd, it is not long until you get the invita-

tion to take a smoke. Before you take that cigaret, will you weigh the consequences, and ask yourself if it is the smoking crowd you want to go with, if it is the smoking crowd you want to marry from? And will you remember that the cigaret is the first step to breaking down the standards and the barriers to sin. Do you want to let down the bulwark, do you want to break down the dam and let the flood in? Weigh all these things before you take the smoke. "Think, then act safely."

And inevitably there will come the invitation to take a drink. Before you take the drink, think what alcohol does to you. I am not just talking about the possibility of alcoholism. I am talking about the manner in which alcohol will rob you of your self-control, destroy your ability to think wisely, and put you in the hands of unscrupulous men or women who will rob you of that which is more precious than life itself. Do you want that? Then before you take the drink, really think it over, and then act safely.

If you travel with that kind of crowd, there is going to be the invitation to

neck and pet. Do you want that? What will be your response? Will you realize, oh, youth of the Church, that anyone who attempts to pet with you attempts to make an indecent approach? Petting is indecent and sinful, and the person who attempts to pet with you is himself both indecent and sinful and is likewise lustful. The invitation to pet, remember, so often ends up in the invitation to something worse. The young people themselves call it, "going all the way." Is that what you want?

Will you not remember that in the category of crime, God says sex sin is next to murder? Do you want it? It will bring broken hearts and remorse and misery all the days of your life and only the most sincere repentance can ever wipe it out. But oh, how you will suffer as many have suffered the remorse that accompanies such a terrible sin as that.

Oh, youth of the Church, oh, parents, oh, bishops, who have charge of the youth, and you MIA workers and Sunday School and Primary, you Relief Society mothers, will you all use the intelligence God has given you, will you think, act safely, and live your religion?

That is my humble prayer for us all, in Jesus' name. Amen.

## THE HOLY GHOST TESTIFIES

by Eldred G. Smith

PATRIARCH TO THE CHURCH

I come before you, brothers and sisters, with a sincere desire that I may have an interest in your faith and prayers while I take this time, for I am sure that I need it.

I wish to add my testimony of the divinity of the gospel to those others of this conference, for I know of a surety of the divinity of the gospel of Jesus Christ, and that it has been restored in this, the latter day.

I enjoyed Brother [Adam S.] Bennion's discussion of the converts in Europe, which brought to my mind many similar experiences I have through contacts with converts to the Church. One of the prominent things that he told us was the thrill and the joy of these young people, missionaries and servicemen, who are growing in their testimony, that the testimony of the gospel is one of their choicest possessions and one of the things that brings so much joy to them. Those who come to my office, so often converts to the Church, have repeated to me the same stories that Brother Bennion repeated—that life has just begun for them.

A husband and wife said that they felt that they had wasted fifteen years of their married life, for now, since they had joined the Church, they were just beginning to live again.

It is not so much the words that they

express, but it is the thrill and the joy that lights up their faces when they say it, in all sincerity—a joy that can come from no other source.

So, as this knowledge of the gospel is one of the most important things for us to gain, I have heard many times members of the Church, as well as investigators or non-members, ask the question, "How does one know? How does one get a testimony of the gospel?" The Lord has told us, and it has been repeated here before in this conference:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessings from God, it is by obedience to that law upon which it is predicated. (D & C 130:20.)

If we want the blessing of a testimony of the gospel of Jesus Christ and want to know, even if we are just investigators and want to know which is the gospel of Jesus Christ, then we have to find out what that law is and fulfill it.

Moroni gives us the key to that law. As he was preparing the records which were given into his keeping, and he was finishing his part of them before putting them away for some future date—he knew not when it would come—he wrote in his record:

THE IMPROVEMENT ERA

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever. (Moroni 10:3-7.)

Now he has given us two thoughts, primarily, in this record: first, "ask God, the Eternal Father, in the name of Christ." And second he said, "... he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." So if we are going to find the law by which we may gain a knowledge, we have the key to it here; first, we must do something ourselves, we must ask for it, and, second, then we will be given that through the Spirit.

In section eighty-nine there is another key. The promise that is given there is:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments," and then the Lord gives us a promise of health and adds, "... shall find wisdom and great treasures of knowledge, even hidden treasures." (D & C 89:18-19.)

If we will learn the law of obedience and take that first step ourselves, the Lord will prompt us and give us that knowledge through the Spirit.

The Lord has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.) If we do not seek, if we do not ask, if we do not knock, then we cannot receive that knowledge.

In cottage meetings and other gatherings where the gospel is proclaimed, all do not receive it the same; yet the same thing is taught to all. There are some in the group who will apply that law by which that blessing may be received, that of putting themselves in tune with the Spirit, just like a large radio transmitting station. The Lord's spirit is with us all. The gospel of Jesus Christ is being proclaimed, but if we do not put ourselves in tune, we do not get the reception. If we do not get the reception, it is not the fault of the broadcasting station, it is the fault of the receiver, and we are the receiver; we must put our spirit in tune.

The soul is made up of body and spirit, and as we get in tune with the

Spirit, then we receive that testimony by the Spirit.

We were reminded last Thursday in our meeting in the temple prior to this conference that the greatest testimony is that which comes and testifies of the Spirit. We cannot always trust what we see and what we hear, but we can always trust that prompting of the Spirit that comes to us, which declares to us that which is truth; and by that power we get our strength and testimony of the gospel of Jesus Christ.

The Prophet Joseph Smith had to take that first step and ask for knowledge. He read in James that if ye lack wisdom and shall ask, ye shall receive. He took the words of James to heart and went into the grove of trees and knelt and asked for that knowledge which he received. There the Prophet saw and heard, and surely it was testified to him of the Spirit that this was true and

that these things which he experienced were true, by which he received a true knowledge of God the Father and of the Son, so that he knew that Jesus Christ lived, and that the Father lived, and knew that he had truly seen a vision, as we have heard testified here today.

So I say, let us put ourselves in tune. If there are members in the Church who are uncertain, who are lacking in that strength of a testimony, ask, and ye shall receive, knock, and it shall be opened unto you. If you will put yourself in tune that your spirit shall be in tune with the Spirit of the Holy Ghost, then you shall receive a knowledge of the gospel of Jesus Christ.

May the blessings of the Lord be with us all, that we may all enjoy that prompting of the Spirit and be able to assist others as a result of that knowledge given to us, I pray in the name of Jesus Christ. Amen.

Sunday Morning, October 7, 1956

## Prophecy Fulfilled

by *Hugh B. Brown*

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, although we face this challenging assignment semi-annually, we still anticipate and approach it with trepidation and deep humility. We are fearful that sometime we may depend upon ourselves alone, and we know that if we should our words would be as sounding brass and tinkling cymbals.

Now I know that I cannot say anything that will be new to members of the Church. I cannot say anything that has not been said many times before, and of course better said, but I am encouraged by the announcement of the President that we are favored this morning with the presence of many of our friends, both in the Tabernacle and in the radio and television audience, whom he has welcomed as our invited guests. May I assume that some of you, our brothers and sisters who are not in the Church, might be interested in a very brief review of some of the teachings and practices of the Church of Jesus Christ of Latter-day Saints which distinguish it, for it is somewhat unique.

We are not Catholic, Protestant, nor Jewish, and yet this disclaimer should not be taken to mean we are not Christian. You who heard the powerful address of President Clark this morning will know that we are Christians, for central to everything we believe and teach is our faith that Jesus is the Christ, the Son of God. We are grateful for our Judeo-Christian heritage, for the Holy Bible which we accept without reservation as the word of God, except

as to some errors that have crept in through translation.

But the difference between us and other churches lies in our faith in and proclamation of what we believe to be the most important message that has come to this earth since Christ lived among men. We make that statement because we believe that the restoration of the gospel was introduced by Jesus Christ personally, and therefore there could be no more important message.

Now when we say, as we do say, that there has been a divine restoration of the apostolic Church, with all of the power and authority thereof, we are aware that it presupposes, and we declare, that there was a need for a restoration; that there had been an apostasy; that during the middle and dark ages there was spiritual stagnation. If it is not true that there was an apostasy, then our declaration of a restoration is superficial and meaningless. If it is true that there has been a restoration, then all men everywhere should know of it, for the gospel of the kingdom must be preached to all the world.

The apostles and prophets predicted an apostasy, and great historians such as Mosheim and Eusebius record it as a fact. We are not alone among the churches in proclaiming a universal apostasy. The Church of England frankly sets it forth in the following words:

So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men,  
(Continued on following page)

women, and children of whole Christendom . . . have been at once drowned in abominable idolatry; . . . and that by the space of eight hundred years and more. (*Homily against Peril of Idolatry*)

John Wesley, one of the founders of Methodism, comments as follows on the early decline of spiritual power and the cessation of the divine gifts and graces within the Church:

It does not appear that these extraordinary gifts of the Holy Spirit were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . From this time they almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world was become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many, almost all Christians, so-called, was waxed cold. The Christians had no more of the spirit of Christ than the other heathens. . . . This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church—because the Christians were turned heathens again, and only had a dead form left. (*John Wesley's Works*, Vol. VII, 89; 26-27.)

Peter said the time would come when men would not endure sound doctrine, but after their own lusts they should heap unto themselves teachers having itching ears. The Apostle Paul warned against the intrusion of falsehoods and said,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (*II Thess. 2:2-4*)

John, on the Isle of Patmos, beheld the great dragon that should overcome the Church, and that that dragon should have power in all nations, kindreds, and tongues. All of these things being predicted, and now recorded by the historians, justifies at least in a measure our statement that following that apostasy there has been a restoration.

Perhaps you, our friends, ask what was restored that we did not have before? We humbly, but without equivocation, reply that the kingdom of God has been set up upon the earth, organized under his divine guidance—the very kingdom for which you and Christians in all nations and climes have been praying since Jesus first taught the Lord's Prayer to his apostles, the central thought of which is, "Thy kingdom come." (*Matt. 6:10*.)

We announce the organization of the kingdom which Jesus commanded all

men to make the first object of their search when he said, ". . . seek ye first the kingdom of God." (*Ibid.*, 6:33.) We believe this is the Dispensation of the Fulness of Times of which the Apostle Paul spoke,

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: (*Eph. 1:10*.)

Now you, my friends, may think it presumptuous for us to claim that this is the Church and kingdom of God—and it would be presumptuous if we said men had organized it, or that men were responsible for its restoration. That certain men were chosen and had part in it is true. But it is not presumptuous to announce that the God of heaven has set up his kingdom, for he did it pursuant to divine decree, and in harmony with what the apostles and prophets of old saw in holy vision.

It has been said that history repeats itself, but someone recently observed: "We learn from history that we do not learn from history." Christians have often wondered how the Jews could have rejected Christ when they had been hoping and praying through the centuries for the coming of the promised Messiah. Let us add to our prayer "Thy kingdom come"—also centuries old—a petition that we may not reject it when it comes.

We believe that this kingdom is now set up in order that the will of God might be done in the earth as it is in heaven, and that it is preparatory to the second coming of the Son of God. We believe it is the kingdom which Daniel saw. All of you will remember reading the story of the king of Babylon, Nebuchadnezzar, who had a dream in which he saw a great image with a head of gold, shoulders and arms of silver, body of brass, legs of iron, and feet and toes of iron and clay. You will remember that the king called in his wise men but could not get the interpretation of his dream, that he sent for Daniel who, when asked if he could interpret the dream, said, "There is a God in heaven that revealeth secrets, and maketh known what shall be in the latter days."

Then he said,

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. (*Daniel 2:37*.)

## FOR A NEW MOTHER, AT CHRISTMAS

By Ethel Jacobson

**T**HUS ANOTHER mother lay  
Once upon a starry morn  
Long ago and far away,  
Comforting her first-born,  
In a stable born.

Were her tears of simple joy  
Or did her mother's eyes foresee  
As she held the sleeping boy,  
Shadows long on Calvary,  
O long on Calvary?

He went on to say the king had power and control over all things, and then he said, "Thou art this head of gold." Then Daniel, with prophetic insight, and in amazing detail, foresaw the rise and fall of the nations of the earth—the great Babylonian empire, represented by the head of gold, the Medo-Persian empire, by the shoulders and arms of silver, the Greek, by the brass, the divided kingdom of Rome, by the legs of iron, and the feet and toes which represented the divided kingdoms of Europe and the world, which would not cleave together, and, said Daniel, ". . . in the days of these kings shall the God of heaven set up a kingdom, which . . . shall break in pieces and consume all these kingdoms, and it shall stand for ever." (*Ibid.*, 2:44.)

Is it presumptuous for us to say that that prophecy has been literally fulfilled? Do you not think it likely that inasmuch as Daniel saw so accurately the rise and fall of these kingdoms, each in turn, that the latter part of his great prophetic declaration must be also fulfilled? If the kingdom of God is not on the earth, then we believe firmly that that part of Daniel's vision will yet be fulfilled.

That it has been and is being fulfilled in these latter days we humbly declare. We should like to say to you, our friends, that there is a way that you may know whether what we say is true or false. Paraphrasing an ancient prophet, we exhort you who hear these things that you ask God the Eternal Father, in the name of Jesus Christ, if what we say is true, and if you will ask in faith, he will reveal the truth of it unto you by the power of the Holy Ghost. That is a promise made under the inspiration of the Spirit of God to all who will hear and put it to the test.

Hundreds of thousands of people from almost every country have put it to the test, and over a million and a quarter of them will testify, each in his own tongue, that they did ask God the Eternal Father whether these things are true, and that he did reveal the truth of it unto them. I humbly and sincerely declare to you that God has revealed to me the truth of the prophet's declaration of the restoration of the gospel of the Lord Jesus Christ, pursuant to John's revelation when he said:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. (*Rev. 14:6-7*.)

Humbly I bear witness to the truth of the declaration of the Church of Jesus Christ of Latter-day Saints that that angel has flown; that Christ has appeared; that other heavenly beings have visited the earth and restored the priesthood; that the kingdom of God is set up; and that the Savior will come to this earth and reign as King of kings and Lord of lords pursuant to promise, to which I testify humbly in the name of Jesus Christ. Amen.

# The Common Heritage

## We Have

by Richard L. Evans

OF THE COUNCIL OF THE TWELVE

PRESIDENT MCKAY and my brethren and sisters, many thoughts and themes have run through my mind during this conference, but I must admit that I am more aware this morning and at this moment of those who are not here in the Tabernacle, than of those who are. It is quite likely not only that those who are listening and looking outside outnumber us many times, but also that those who are not members of the Church of Jesus Christ of Latter-day Saints greatly outnumber those who are, and it is with these principally in mind that I speak at this time.

(I am aware, too, somewhat, of the "World Series," unfortunately, and I feel a little, I think, as the Ancient Mariner must have felt when he tried to detain the wedding guest. After all, there are nine innings to come, and likely there can be only one of two results. We hope you will stay with us a little longer.)

I am grateful for a conviction of the many things men have in common. So much of our heritage, so much of basic belief, so much of so much that matters most in life, we have in common. And among the greatest of things we have in common is our relationship to the God and Father of us all, who made us in his image and whose children we all are. For this I am grateful. I am grateful also for the love I have in my heart for mankind.

I should like to share with you, in quick review, another thing we have in common, often overlooked, not always observed—the commandments of God—and I should like to go back first to the Ten Commandments and quickly cite them, not in full text, but in full meaning:

Thou shalt have no other gods before me.  
Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord, thy God, in vain.  
Remember the sabbath day to keep it holy.

(I wish all of you present and all of you on the air could have heard last evening, President McKay's statement concerning the Sabbath day. I would not wish to particularize at this time as did they in ancient Israel, as to what one should or should not do on the Sabbath day, but I am sure that there are many activities and events, public, and private, that ought to be deferred

to another day, and I would remind you again that the word the Lord used concerning the Sabbath was "holy"—"to keep it holy.")

Honour thy father and thy mother.  
Thou shalt not kill.  
Thou shalt not commit adultery.  
Thou shalt not steal.  
Thou shalt not bear false witness.  
Thou shalt not covet. . . .

I am grateful for these things in common, and I am grateful for a respect I have for the sincere convictions of all men, and the respect other men have for our sincere convictions.

I should like to share with you quickly and briefly some other things that we would hope men have in common, which we would subscribe to as members of the Church of Jesus Christ of Latter-day Saints, some of which are incorporated in our Articles of Faith and some of which appear elsewhere. The audience this morning being what it is, outside these walls, I should like to read some of these Articles of Faith:

We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

(Each of these is tempting to elaborate. Each one might well be the subject of a sermon.)

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

(There are others, and I will not take time to read them all.)

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

We claim the privilege of worshipping Almighty God according to the dictates of

our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men—[and, passing over some words of Paul]—If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

The Lord has had many peoples and has dealt with them under many conditions at many times in many places, even unto the present, and his similar dealings with others as with ancient Israel we accept as scripture.

We believe also in the eternal continuance of the marriage covenant, and not just a marriage that death dissolves. We believe that the sweetest and most meaningful things in life are everlasting.

We believe in and accept all truth, and believe in the search for truth, through the inspiration of Almighty God and through the searching and seeking of earnest and honest men.

Now, it should not seem a thing strange that there are certain requirements and commandments and ordinances that must be accepted or adhered to. In all things in life, in the physical world and in the spiritual world, there are causes and consequences. Some of them we have to accept on faith. Even those which are demonstrated fact, we have to accept in part on faith, because we do not know the "why" of all things. We do not know why two atoms of hydrogen and one of oxygen make water, but we know they do. The "why" is something we shall learn later.

We do not know "why" the necessity for baptism and all the other ordinances under the hands of those having divine authority. We accept them on faith, in full faith.

We believe in continuous revelation. The Lord God has not told us all he knows, but he has told us much more than we use and live up to.

We believe in the acceptance of all truth, but not all theory. I have spent a good many years in my life in academic walls. I have a profound respect for scholars and scholarship and science and scientists, the ablest among whom would be the first to admit that their findings are still in flux, and that there is yet infinitely much to be discovered.

Patience, faith, virtue, humility, and a never-ceasing search, and living and keeping the commandments of God, are required of all of us—and it should not seem a thing strange that the Lord God has requirements and prescribed ways, and that just any way that men choose will not lead to the highest blessings that God can give. Those who wish to realize limitless opportunities and exaltation and happiness here and hereafter in the fullest possible

measure must live according to his commandments, according to his prescribed way in the fullest possible way.

Truth is not always convenient. The commandments of God are not always convenient. They do not bend themselves to our convenience. Truth does not adapt itself to what we wish it were. We had better adapt our lives to what it is. We had better adapt our lives to the commandments of God, whether they are convenient or not.

Patience, faith, conforming our lives to truth, the keeping of the commandments, trust in the eternal future—the assurance that the most meaningful things in life are everlasting, and a patient search and seizing upon what the soul and the spirit with its imprint upon the soul tells us to be truth—these are required of us.

May I share with you a statement from an eminent and able New England scholar, a statement written to me in a letter just a few days ago by Dr. Henry Beston:

"Never bind life in the cords of an unintelligent skepticism. Unintelligent credulity can be dangerous, but an unintelligent skepticism locks the doors of the mind."

We can rationalize away almost anything, anything ever said, anything that ever happened, anything ever written or spoken. But we cannot rationalize away the witness of the Spirit unto our souls, which brings knowledge more sure than the things we can touch, and see, and feel. That witness I leave with you this day as to the reality of those things of which Brother Hugh B. Brown and President Clark have previously

spoken, as to the glorious events of the restoration of the gospel of Jesus Christ, as to the way of life and salvation, and the divine reality of our Savior, who came to earth not to condemn but to save us.

Our Father in heaven is not an umpire who is trying to count us out. He is not a competitor who is trying to outsmart us. He is not a prosecutor who is trying to convict us. He is a Loving Father who wants our happiness and eternal progress and everlasting opportunity and glorious accomplishment, and who will help us all he can if we will but give him, in our lives, the opportunity to do so with obedience and humility and faith and patience.

God help us to live to have his help, that these things which he has in store for his children, all of whom we are, may be ours, I pray in the name of Jesus Christ. Amen.

## Testimony of the Restoration

by Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

THIS MORNING we have heard fervent and true witness borne by these great men who have stood in this pulpit about the fundamental truths on which we stand. We have heard witness borne of the divine mission of Christ our Lord, of the glorious things incident to the restoration of the gospel, and of the establishment of the kingdom of God on earth in our day.

Along with these brethren, as a witness of these things, knowing for a surety of the truth of what I say, I bear witness and testimony and record that God has spoken in this our day; that the heavens have been opened; that the fulness of the gospel has been given again to men on earth; that angels have ministered from the presence of the Lord; and that the kingdom of God, the Church of Jesus Christ of Latter-day Saints, is here in the most literal and real sense.

Now, this is a startling, a dramatic, a marvelous announcement and claim to make. Perhaps it staggers the imagination of people who have not been schooled in the revelations.

Permit me to remind you that the ancient revelations speak in great measure, at extended length, about the glorious things that are to occur in the latter-days, in the era of restoration. I think there is no single subject covered in the ancient revelations as extensively, not even excepting the many revelations about the divine mission of our Lord, as is the general subject of the great era of restoration, the period when God will gather all things in one and consummate his glorious work in the latter days.

For instance: You will recall that after our Lord had organized and set up his Church in the Meridian of Time, after he had ministered among his apostles, his brethren, for a period of forty days following his resurrection, after all things were established for that era, and on the occasion when he was to ascend in glory to his Father, he was asked the question: "Lord, wilt thou at this time restore again the kingdom to Israel?" And you will recall that he replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:6-7.) But then he sent his witnesses to declare the glad tidings of salvation for that era to all the world.

In other words, those brethren knew that in a day subsequent to that which then was, in a period after New Testament times, the promises, glorious promises made to Israel, were to be fulfilled.

You will recall that all of the prophets in ancient Israel spoke and wrote at great length about the latter days and the restoration of the kingdom to Israel.

You will recall that early in his ministry, when Peter was speaking to those on whose hands the blood of Christ was found, he said these very expressive words:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you: [now please note]

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his

holy prophets since the world began. (Acts 3:19-21.)

That is to say, between the first and second comings of our Lord, there was to be an era in the earth's history which was named "the times of restitution of all things," or as we would express it, in more up-to-date language, the era or period or age of restoration.

You will recall that it was Paul who said that in the Dispensation of the Fulness of Times all things would be gathered together in one in Christ, both things which are in heaven and on earth. (See Eph. 1:10.)

You will recall the words that Elder Hugh B. Brown quoted to us that an angelic ministrant should fly through the midst of heaven in the latter days to bring the everlasting gospel to men on earth. (See Rev. 14:6-7.)

We need not multiply illustrations; we easily could do so. There are multitudes and multitudes of scriptures which tell the events that are to transpire in our day, and so far as we can learn, no one else ever claimed revealed knowledge of their fulfillment; no one else ever came professing to know of the fulfillment of the prophecies of old, relative to the setting up of the kingdom of God in the last days.

We have this witness in our hearts, a witness borne of the Spirit, that these things have in our day occurred; and we believe most firmly that the Lord is no respecter of persons, which means that he will give the Holy Ghost to any living soul who will abide the law entitling him to receive revelations therefrom, and that member of the Godhead

(Continued on page 933)

THE IMPROVEMENT ERA

Especially at Christmas...

Your gift of a Holy Bible at Christmas truly conveys the special message of this great day. More than any other gift, the Bible *belongs* to Christmas. And in these glorious World Bibles—printed on the loveliest of all India papers, World Indo-Text—you will find beauty and dignity in keeping with the tradition of our Christian heritage. Among World's many editions, all in the beloved King James Version, there is an appropriate Bible for anyone on your Christmas list. Available wherever books are sold.

## THE HOLY BIBLE

AUTHORIZED KING JAMES VERSION



GIFT WRAPPINGS BY HALLMARK

**A FAMILY GIFT**—The Master-Art Edition, a complete family reference Bible, is bound in genuine hand-grained morocco, leather-lined, for generations of use. Covers are gold-stamped, pages gold-edged. Illustrations and maps in full color, 525 pages of reference supplements to aid in family reading and study, and in Sunday School work. Thumb-Indexed. Gift boxed. . . . No. 2847-I (above)—\$15.00



**FOR ONE WHO TRAVELS**—Marvelously slim and compact, this is the perfect Bible to slip easily into a suitcase (or a pocket). Beautifully bound in black genuine hand-grained morocco, leather-lined. Cover stamping and page edges are gold. 2 silk marker ribbons. Printed in clear, self-pronouncing type. Presentation Page . . No. 615—\$7.50  
Red Letter Edition . No. 655—\$7.75



**FOR PERSONAL OR FAMILY USE**—Colorful new illustrations, new, larger, more legible, self-pronouncing type, new up-to-date maps, and newly-revised Concordance make this Bible a superlative gift at a modest price. Red Letter Edition. Bound in black Leathertex, gilt-stamped, red edges. No. 230C—\$2.50  
Black genuine leather, gold-stamped, gold edges, silk marker ribbon.  
No. 232C—\$5.00



**FOR A CHILD ON YOUR LIST**—What a wonderful first Bible! The Rainbow Bible is bound in sturdy cloth with a glowing full-color painting reproduced on the covers. 8 pages of illuminated Spiritual Memory Gems, decorated end-papers featuring the Lord's Prayer and the 23rd Psalm, and 5 beautiful full-color illustrations. Gift boxed.  
No. 603—\$2.50

Turn the page  
for more gift Bibles...



Especially at Christmas...

# THE HOLY BIBLE

AUTHORIZED KING JAMES VERSION

An appropriate gift for any occasion, the Holy Bible has special meaning at Christmas. It conveys, as nothing else can, the true significance and universal promise of this great day.

Here, and on the reverse side of this page, you will find a representative group of beautiful World Bibles, all printed on World Indo-Text, the loveliest of all India papers. Among World's many editions in the beloved King James Version, there is an appropriate Bible for anyone on your Christmas list. Available wherever books are sold.



GIFT WRAPPINGS  
BY HALLMARK

**A SUPERB PERSONAL GIFT**—This magnificent Bible is bound in brilliant red hand-grained morocco, lined with red leather, with gold-stamped covers and gold edges. Many useful reference supplements, including Concordance, Geographical Index, maps. Two silk marker ribbons.

Gift boxed . No. 1140C (above)—\$10.00

Red Letter Edition . No. 1114C—\$10.25

In black morocco . . . No. 1121C—\$10.00

Red Letter Edition . No. 1101C—\$10.25



**FOR A YOUNG BIBLE READER**—One of World's newest Bibles, completely reset in legible, self-pronouncing type. Newly revised Concordance, new full-color maps, and new full-color illustrations. Red Letter Edition. Zipper closure. Gift boxed. Black Leather-text.

No. 231CZ—\$3.50

... Turn the page  
for more gift Bibles

**FOR OLDER READERS** (and anyone who prefers extra-large type)—Large, clear type, well-spaced, makes this Bible particularly easy to read. Contents include Geographical Index and 16 maps and four illustrations in color. Black genuine leather, gold-stamped cover, gold edges, silk marker ribbon. Gift boxed.

No. 714—\$9.00

**TO DELIGHT A YOUNG LADY**—Here, in gleaming, snow-white Leather-text, is the same new Bible described at the far left (231CZ). The new full-color maps are by a world-famous cartographer, and the beautiful new illustrations by a renowned religious artist. Like the 231CZ, this is a Red Letter Edition. Zipper closure. Gift boxed.

No. 236CZ—\$3.50



will bear record to him of the divinity of Christ his Son and of this great latter-day work that has been established.

You know, from the beginning, from the days of the Prophet Joseph to this moment, the men who have been living oracles, witnesses of the truth of these things, have been sound, stable, great, intelligent, competent men. We have not been led by people who are unstable or fanatical or unbalanced in any sense of the word. We have had men who have been educators and bankers, presidents of insurance companies, people who have sat in the halls of Congress and in Cabinets with Presidents, the most stable, mature, and sensible men, industrialists and otherwise, that anyone could expect to find.

Now it would seem to me that when men of the highest, soundest caliber—I mean the living oracles, the Presidency and the Twelve, from the beginning to now—stand up as we have heard it done here this morning, and bear fervent witness to the divinity of these things, and certify that they know as they know that they live, that God has spoken in this day, it seems to me that any person in the world who has spiritual inclination ought to stay himself and wonder, and be willing to search and make inquiry, and find whether these glorious and marvelous things are true, or whether they are not.

I had a man tell me how it came about that he was converted to the Church in his later years, past sixty. He said that he chanced to be on Temple Square. He walked into this building when President J. Reuben Clark was addressing a civic organization on a civic or political subject. At the end of his talk, this man told me, President Clark said in substance, "Now, I am going to bear you my testimony about Joseph Smith and the restoration of the gospel," which he did with the power that few can equal. The convert then said, "I had never before heard of Joseph Smith, but I did know who J. Reuben Clark was, and I figured that if a man of that caliber would tell me in the sincerity with which he spoke that this great truth was available, that I ought to make inquiry and find out," and he investigated and joined the Church. That is a very sensible attitude.

To what these great men who have spoken this morning have said, I add my own personal testimony, an assurance born of the Spirit, an assurance coming when the Holy Ghost, the Spirit of the Lord, which has spoken to the spirit which is within me, conveying truth with unshakable certainty. I add my witness that God Almighty has opened the heavens in our day; that all of the laws and principles which comprise the gospel of salvation are here again; that legal administrators stand at the head of the kingdom of God on earth; and that for all who will hearken and believe and conform to these principles there is peace and joy in this life and a hope of eternal reward hereafter. In the name of Jesus Christ. Amen.

# Prayer in America's History

by Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

**M**Y BRETHREN AND SISTERS AND FRIENDS, both seen and unseen: Humbly and prayerfully I stand before you this Sabbath day. I have prayed fervently that I might have the power to say what is in my heart, and what our Father in heaven would have me say.

It is good to come home. For one who is on temporary leave from his official duties in the Church, and who misses very greatly the daily and weekly intimate contacts with the Church and its program—the visits to the stakes and missions—it is doubly good to be home; and to one who went through the experience which I went through six months ago, it is triply good to be home.

I was here to attend conference in April. In the early morning hours of the day when the conference was to open—because of the press of official duty—it became necessary for me to leave and return East. I would like to say, President McKay, if you should ever want to test the faith of the Latter-day Saints who live on the eastern seaboard just send them home as the conference is ready to open. I hope I never have to repeat that performance.

I have felt in my heart, my brethren and sisters, that I would like to say just a word regarding a simple principle and practice of the Church. I'd also like to express my testimony regarding the power of that simple principle and practice, and also express my gratitude for the influence which that principle and practice has had in my life and the lives of those whom I love and associate with.

I speak of prayer.

I express my gratitude to my brethren of the General Authorities for their constant prayers in my behalf, as they gather in the temple to the east of us weekly, around the sacred altar in that glorious temple. I express my gratitude and thanksgiving for the prayers offered in my behalf in the stake conferences and the other meetings throughout the Church. I express gratitude for the prayers and the faith of my devoted wife and children, who have completed faith in this glorious principle.

I express also my thanks for men and women, individuals in and out of the Church throughout this great land, and in foreign lands, who have expressed their faith with their prayers in my behalf. Hundreds and thousands of letters have come in from people in all

walks of life, expressing their feelings and indicating that their prayers are being offered.

Only recently I was speaking at a great meeting in Chicago—a dinner meeting—to an audience not wholly friendly. Just before I was to speak a colored waiter whispered over my shoulder and said, "Mr. Secretary, would it be helpful to you before you speak to know that thousands of people throughout America are praying for you tonight."

I know not by what methods rare. But this I know: God answers prayer. I know that he has given his word Which tells me prayer is always heard And will be answered soon or late And so I pray, and calmly wait. I know not if the blessings sought Will come just in the way I thought, But leave my prayers with my own alone Whose will is wiser than my own; Assured that he will grant my quest. Or send some answer far more blessed.

Eliza M. Hickok

It is my testimony, my brothers and sisters and friends, that God does hear and answer prayers. I have never doubted that fact. From childhood, at my mother's knee where I first learned to pray; as a young man in my teens; as a missionary in foreign lands; as a father; as a Church leader; as a government official, I know without any question that it is possible for men and women to reach out in humility and prayer and tap that Unseen Power; to have prayers answered. Man does not stand alone, or at least, he need not stand alone. Prayer will open doors; prayer will remove barriers; prayer will ease pressures; prayer will give inner peace and comfort during times of strain and stress and difficulty. Thank God for prayer.

I am very grateful today that prayer has played such an important part in the establishment of this great nation. To every Latter-day Saint this nation has a prophetic history. Ancient American prophets predicted the coming forth of this nation and the establishment of the Constitution of this land. You can read in that sacred volume, the Book of Mormon, prophecies made centuries before this nation was established regarding the coming of Columbus and the Pilgrim fathers. Ancient prophets said these would humble themselves

(Continued on following page)

before the Lord. I have always been very grateful in reading the official records to find that they did humble themselves before the Lord; that their first official act in coming to these shores was to go on to their knees in humble gratitude and thanksgiving to the Lord.

The Founding Fathers, in order that their new experiment make sense, had to turn to religion, had to turn to the scriptures, had to turn to the prophecies, the Decalogue, the Sermon on the Mount. Then when the time came for the establishment of the Constitution, and when the time came for them to issue their Declaration of Independence, a sacred document issued in white heat on the anvil of defiance, they appealed to the Almighty, both at the opening of that document and at its closing. They spoke of eternal truths. They spoke of the fact that men are endowed by their Creator with certain inalienable rights, about which President Clark spoke so beautifully last evening.

Then, at the close of the document they said,

... with a firm reliance on Divine Providence we mutually pledge to each other our lives, our fortunes, and our sacred honor.

And even in the formulation of the Constitution, which was done slowly and painfully, wrought on the forge of national necessity, prayer played an important part. There at the Constitutional Convention, when it seemed as if their efforts were to fall flat and to be of no avail, one of those whom the God of heaven had raised up unto this very purpose, to help establish the Constitution of this land—and you can read of it in Section 101 of the Doctrine and Covenants, in a revelation given to the Prophet Joseph—one of these Founding Fathers, Benjamin Franklin, his head gray with age, about the oldest in the group, and possibly the most experienced statesman of the lot, is reported to have stood up in the convention and uttered these words:

In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard and they were graciously answered. . . . I have lived a long time and the longer I live the more convincing proofs I see of this truth—that God governs the affairs of men.

And the old statesman continued,

If a sparrow cannot fall to the ground without His notice, it is possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings that except the Lord builds a house they labor in vain who build it. I firmly believe this, and I also believe that without this conferring aid we shall succeed in this political building no better than the builders of Babel.

It is my belief today, my brethren and sisters, that we need as a nation that

same faith, that same reliance on divine aid and assistance, as was needed at that Constitutional Convention. I am very grateful that they established and wrote into their documents—their basic documents—a recognition of their dependence upon the Almighty; that they stamped on their coins the slogan, "In God We Trust."

Does it not inspire you, as it does me, when you go back through the history of this land and try to envision in your mind Washington at Valley Forge, during that terrible winter, on bended knees in the snow imploring divine guidance? Does it not thrill you as you see Abraham Lincoln during the crucial days of the Civil War driven to his knees in prayer to the Almighty, and to hear him say,

God rules this world. It is the duty of nations as well as of men to own their dependence upon the over-ruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.

It is my plea today, my brethren and sisters—men of the priesthood particularly—that we use our influence as American citizens, and as citizens of the kingdom of God, as men who have faith in prayer, faith in God, that we will encourage our leaders, national, state, local, and civic leaders to take an interest in this matter of encouraging our people in this blessed land to bow themselves before the Almighty in prayer. I think there would be great safety in a nation on its knees. What assurance it would give of the blessings of the Almighty if the American people could all be found daily—night and morning—on their knees expressing gratitude for blessings already received, and acknowledging their dependence upon the Almighty and seeking for his divine direction.

I hope we may encourage that practice in our service clubs, schools, in our meetings of farmers, businessmen, and professional men. I have been pleased to see what I think is a turn toward an increase of interest in prayer and in religion. I was very pleased to find an increasing number of prayer groups in the Congress of the United States, where members of that body, of opposite political faith, could come together weekly and unite in humble prayer and petition to the Almighty.

I am pleased to find the increasing evidence of the practice of prayer in the executive branch of the government. I testify to the blessings which prayer has brought to the cabinet meetings of the President and to my own staff meetings. I think there is a need for it, my brethren and sisters, throughout our government. Without his divine help we cannot succeed. With his help we cannot fail.

May I mention a simple little experience that came to my personal attention some time ago. I think it was two

or three years ago now when the President of the United States issued a proclamation for a day of prayer. It was not the first time it has been done in this great country, and I hope it will not be the last time. I am glad it has been done again this year. Then as is the custom, as the head of one of the departments of government, it was my responsibility, I felt, to send a memorandum to the heads of the twenty agencies in the Department of Agriculture, and to the employees, referring to the presidential proclamation in which we were asked to devote a day to giving of thanks for blessings received, and to beseech God to strengthen us in our efforts toward a peaceful world. And so, this memorandum was sent out, from which I read just one or two sentences:

In keeping with the President's proclamation, all members of the Department of Agriculture are requested to plan their work schedules and reserve the time between 11:30 a.m. and 11:45 a.m. free from appointments and interference so that all in their respective offices may utilize this time for meditation and prayer. Facilities are inadequate for the Department as a whole to meet together. We feel, therefore, that in addition to this brief period of time set aside during the day, all should be encouraged to petition God in their homes and with their loved ones both morning and evening for guidance, clemency, and forgiveness.

I was not only pleased, but I was also delighted with the response that came from the employees of that great department. I have before me a typical little note that went to the head of one of these agencies from one of the men appointed in charge of one of the groups. I would like to read it to you as an evidence of the fact that people do respond to leadership which calls for men and women to recognize their dependence upon the Almighty, and to humble themselves before him. This is the note:

In response to Secretary Benson's memorandum of September 20 about President Eisenhower's proclamation for a day of prayer, approximately 100 of our Forest Service family met in the conference room from 11:30 to 11:45 a.m. on Wednesday, September 22. Every division in the Washington office was represented from the messenger rooms up.

I read the Secretary's memorandum which in itself is a spiritual message of encouragement and inspiration. W. K. Williams read a prayer by J. Edgar Hoover, a copy of which is attached. The meeting was closed with oral prayers by both Mr. Williams and myself.

Following the meeting and continuing through today there have been numerous telephone calls and personal expressions of satisfaction over this opportunity for the Forest Service family to join with the President, Mr. Benson and other national leaders in this period of prayer for a more peaceful world.

Brethren and sisters, I am convinced in my heart that the spectacle of a nation praying is more awe-inspiring, more powerful, than the explosion of an atomic bomb. The force of prayer is

greater than any possible combination of man-controlled powers because, as J. Edgar Hoover has so well said, prayer is man's greatest means of tapping the resources of God.

I am pleased that this nation, on several occasions, has appealed to the United Nations to open the General Assemblies with an appeal to the Almighty. I am pleased that only recently our representative in that body, referred to by President McKay some months ago, Ambassador Henry Cabot Lodge, Jr., wrote a letter to the seventy-five members of the United Nations appealing to them to open those meetings with an appeal to the Almighty; that some representative of the churches represented there be invited in their own words to lead in prayer. Senator Lodge made the appeal to all and invited them to join him in this petition. Senator Lodge said:

I do so in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help—and that with His help we cannot fail. To this end I propose that we ask for that help.

There is probably no single thing that the United Nations can do which will so move and touch millions of people around the world and will give them such confidence in the United Nations.

I was pleased, my brethren and sisters, as I read the report of the April conference and the remarks by Elder Mark E. Petersen, speaking as directed by the First Presidency, in announcing the series of new Church posters and cards for the benefit particularly of our young people, to note that one of them was going to be devoted to prayer. I wish there were time this morning to read the account of this particular card and poster on prayer. One will show the picture of George Washington, Abraham Lincoln, and President Eisenhower in the background, and then in the foreground a family group. At the top we will read: "Great Men Pray," and again at the bottom: "Be Honest with Yourself."

Then that lovely sidespiece of explanation, which is an inspiration, and which I wish every American could read, yes, every person in the world, regarding the benefits and the blessings of prayer.

Brethren and sisters, I would like to see this nation on its knees in humble prayer. A few months ago I received a lovely poster from Conrad W. Hilton of hotel fame. This poster showed Uncle Sam in his red, white, and blue uniform on his knees, praying to the Almighty. Then the caption: "America on its knees . . . not beaten there by the hammer and sickle, but freely, intelligently, responsibly, confidently, powerfully. America now knows it can destroy Communism and win the battle for peace. We need fear nothing or no one . . . except God."

Yes, it is to our own enlightened self-interest to engage in this simple practice, this powerful practice of prayer. Roger Babson said many years ago: "What this country needs more than

anything else is old-fashioned family prayer."

Thank God for prayer!

In closing may I quote from one or two of the scriptures because the scriptures are replete with admonitions and direction to God's children to pray. Of course, Christ set the all-important example.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (II Chron. 7:14.)

So said our Heavenly Father to ancient Israel, and I am sure that call is repeated to us today. I ask you, when you go home, to turn to that sacred volume of scripture—that American volume of scripture, if you will—the Book of Mormon, and read the words of Amulek, in the thirty-fourth chapter of Alma, in which he calls upon us to humble ourselves and continue in prayer to the Almighty. He admonishes us to cry unto him over our families, over our

flocks, over our herds, over our fields, to seek him daily.

Yes, my brethren and sisters, there is power in prayer. All things are possible through prayer. It was through prayer that the heavens were opened in this dispensation. The prayer of a boy fourteen years of age, in the Sacred Grove, opened a new gospel dispensation, and brought forth a vision of the Father and the Son, as they appeared as glorified heavenly beings before the boy, Joseph.

God help us to pray. In the words of Alma, I close:

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:37.)

God grant that we may so live and so pray, that we may be lifted up at the last day, I humbly pray in the name of Jesus Christ. Amen.

Sunday Afternoon, October 7, 1956

## Report on South American Missions

by Henry D. Moyle

OF THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, I can ask for nothing more than to have that same spirit here with me today that I enjoyed as I undertook to fulfil my assignment to visit the missions of South America this past summer.

I had no sooner set foot upon that great continent than I had an opportunity to meet with a group of wonderful elders in the great city of Rio de Janeiro. Conditions that day were not as favorable as they might have been for the making of a good impression. I was inclined to be just a little discouraged. However an impression came over me when I stood up to address those elders that there was a spiritual awakening in process in South America; that the elders who were then working there would, during the short term of their mission, become conscious of this awakening; and that it would bring a great joy and satisfaction into their lives.

As I toured those missions, I became more and more convinced that that awakening had started in large measure through the relatively recent visits of our General Authorities to that great continent. I have in mind the visit there of President David O. McKay and President Stephen L. Richards, and

of Elder Mark E. Petersen some eighteen months preceding my visit.

I am here to bear witness to you today that those impressions which I received upon that occasion have in part fulfilled themselves already. In that great land of Brazil we are forging ahead with our conversions and our baptisms far more rapidly than we have ever done before in the history of that mission. When I first arrived and made that prediction, President Sorensen and his elders had hopes of three hundred baptisms this year. They have exceeded that mark, and now hope for five hundred.

There has been a change in the feeling, the attitude of the missionaries. They sense, as they have never sensed before, that they are part of a great movement that is marching on to accomplish its great purpose among 54 million people who live in Brazil, and of which some 35 million are of European extraction. These people represent half of the entire population of South America.

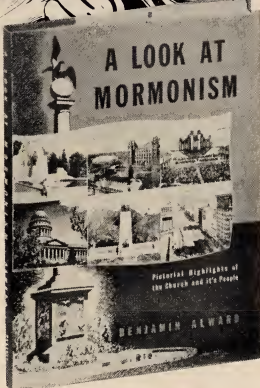
From the moment we landed in Brazil until we completed our mission in Brazil, the Argentine, and the Uruguayan missions, there seemed never to

(Continued on page 958)



# Newest L.D.S. Books

Books make the perfect gift for every taste, every age. They're inexpensive, yet sure to please and sure to be valued. Best of all, you can buy books for everyone on your gift list right from your easy chair. Use handy coupon below, or call or write Deseret Book for complete list of gift books.



## A Look at Mormonism

Benjamin Alward

The intriguing story of the LDS Church and many of its prominent members is told in fascinating pictorial review. All photographs are well-captioned, and have been selected from hundreds in a compiler's collection from around the world. This dramatic and vivid presentation will hold interest from first page to last. 380 photographs. 230 pages.

\$4.00

## 2. Teachings of the New Testament

Dr. Lowell L. Bennion

This book provokes thought and arouses enthusiasm for the teachings of Jesus Christ as found in the New Testament. It makes a careful analysis of Jesus' divine instructions and their application to the lives of people in modern times. *Teachings of the New Testament* is a reading must for all who would learn of the everlasting truths.

\$3.50

## 3. Teachings of the Doctrine and Covenants

Dr. William E. Berrett

Dr. Berrett's book provides stimulating reading on latter-day revelations contained in the Doctrine and Covenants. Since the Doctrine and Covenants is one of the stand-ards and works of the Church, Latter-day Saints should be eager to study what it contains. *Teachings of the Doctrine and Covenants* will point the way to a better understanding of the restored gospel.

\$3.00

## 4. Discourses of the Prophet Joseph Smith

Compiled by Alma P. Burton

This book fills a long-felt need to learn more from the Prophet's own words what he thought and felt about the principles that had been revealed to him. The straightforwardness of his style of writing affords delight in reading his material. The material in this book enhances the revelations recorded in the Doctrine and Covenants.

\$3.00

Do Your Christmas Shopping By Mail From Your Own Easy Chair.

DESERET BOOK  
PAYS THE POSTAGE!

THE IMPROVEMENT ERA

# for Christmas Giving

## 5. I Thee Wed

Dr. Rex A. Skidmore

Written especially for husbands and wives, this book offers helpful suggestions on how to find marital happiness in an uncertain world, how to get along better with children, and how to stretch dollars in the household budget. True-to-life examples. \$2.00

## 6. Research in American Genealogy

E. Kay Kirkham

This is the latest book on American genealogical research. It offers excellent suggestions on how to start the genealogical record, do research by correspondence, and analyze the genealogical problem. For both beginner and advanced worker. Includes replies from 100 genealogical libraries and many other aids. \$4.00

## 7. Archaeology and the Book of Mormon

Dr. Milton R. Hunter

President Hunter relates exciting experiences and enlightening discoveries he made on his recent and extended tours of "Book of Mormon Lands" in Mexico and Central America. Numerous photographs, in both color and black-and-white, pack this book with timely interest. (Ready about Dec. 10.) \$4.50

## 8. History and Stories in the Book of Mormon

Ezra L. Marler

The final pocket-size volume in this "Book of Mormon" Trilogy contains historical information and stories beautifully arranged for immediate reference or use. This handy arrangement outlines the action and events in such a way that is easy to understand. \$1.00

## 9. Christ in the Book of Mormon

All references to Jesus Christ recorded in the Book of Mormon are compiled in this pocket-size edition by Ezra L. Marler \$1.00

## 10. Gospel Teachings in the Book of Mormon

Gives the total picture of gospel teachings contained in Book of Mormon scriptures by Ezra L. Marler. \$1.00

## 11. A Child's Story of the New Testament

by Deta Petersen Neeley and Nathan Glen Neeley

This is the story of Jesus from the Four Gospels, charmingly retold in the language that children understand and love. New this month. \$2.00

Official Publishers

to the LDS Church

# Deseret Book Co.

44 East South Temple -- Salt Lake City, Utah

Deseret Book Company  
44 East South Temple  
Salt Lake City, Utah

Gentlemen: Enclosed you will find ( ) check ( ) money order ( ) charge to my account the following amount \$\_\_\_\_\_ for the encircled (numbered) books:

1	2	3	4	5
6	7	8	9	10

11

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Residents of Utah include 2% sales tax.



be a moment but what that assurance which we received in Rio de Janeiro was present with us. It seemed to radiate from the membership of the Church. They are seeking diligently to lend obedience to the principles of the gospel of Jesus Christ. The elders are showing a degree of diligence which would commend them to any group of missionaries, I am sure, anywhere in the Church.

We had so many notable incidents and experiences that I shall not endeavor to detail any of them. I have a feeling there is a great mission for us to perform at home, and that thought has never left me. I sensed in the very first meeting the importance of our elders preaching an effective gospel. We have all experienced here today and in the previous sessions of this conference what it means to hear preached an effective gospel. Men have stood here and have borne their testimonies under the power and influence of the Holy Ghost. They have spoken with authority. They have had a keen insight into the principles of the gospel of Jesus Christ and understand their redeeming powers.

And so I say, as we journeyed through those great missions and enjoyed the sweet companionship of the mission presidents and their wives and families, we were impressed constantly with the thought that there was a work for us to do here at home—those of us who are responsible for having sent these young men and women into the mission field. I have come with a plea in my heart that we dedicate ourselves to teach the young and rising generation in our homes, first of all, the principles of the gospel long before they are called upon a mission. Develop within them power to explain principles, and have in their hearts a testimony born of the Spirit that the heavens have once again been opened, that the gospel has once again been brought to the earth, and that it is our mission above all other missions in life to promulgate this gospel among the nations of the earth and to teach the principles of the gospel to these peoples of the earth in their native lands and in their native tongue.

My heart goes out to elders who are sent to missions in foreign-speaking countries. I am sure my feelings are born somewhat of experiences which were mine when I was called to serve in what was then the Swiss-German Mission, under the presidency of Thomas E. McKay. I know what it is to go to a strange country and sense keenly the responsibility that rests upon us as missionaries to preach the gospel to those people in their native tongues. I am sure that the time has long since arrived when every Latter-day Saint family should cultivate within the family circle that tongue which was native to their parents or their grandparents.

We have an example in the life of Lehi and his family. We would not have the Book of Mormon today if it

had not been for the fact that Lehi, inspired of our Heavenly Father, sent back for those brass plates of Laban, and thereby insured the perpetuation of the language of their forebears in their posterity.

I have a feeling that an obligation rests upon those of us whose parents came from foreign-speaking countries to show forth our love of the countries out of which we have been called by the priesthood of God to the extent of learning that language.

I have rather a deep-seated desire in my heart, and I always have had since I was a boy, to want to meet my great-grandfather to whom the elders first preached the gospel. Now, in my case, his language is my mother tongue. I am sure that same feeling exists in the hearts of all good Latter-day Saints whose families sprung from foreign-speaking nations. That is the loyalty side of it. I have a feeling in my heart that we can be loyal to the nation of our birth, or of our adoption, and still show forth our love of the country of our parents to the extent of perpetuating its language in our family circles.

I have been reading with a great deal of interest recently a book published by James B. Conant, former president of Harvard University, and now United States Ambassador to Western Germany, in which he says that there are two subjects—he puts them above all other subjects—which he would prescribe for modern day study in our universities and colleges. The first one is foreign language, and the second one is history. Thus we have a second reason for wanting to learn a foreign language. President Conant points out in his book that in countries such as Switzerland and Holland a man is not considered educated if he does not speak at least two foreign languages. He points out that with modern-day transportation, the capitals of the world today have been brought so closely together that we cannot carry on the business of the world without a more intimate knowledge of foreign languages than we now have. Surely that must be the case with the business of the Church of Jesus Christ of Latter-day Saints.

We have today, for example, five or six Spanish-speaking missions. We have three German-speaking missions. We have three Scandinavian missions, and many other missions in which foreign tongues are spoken; for example, the Brazilian Mission, of which I have spoken, in which the Portuguese tongue is spoken.

I wonder if it would not be becoming of us as Latter-day Saints to revive the language of our forefathers in order that we might better qualify ourselves to carry out the great mission which is ours of preaching the gospel to the nations of the earth.

I was rather interested in the tendency of the South American countries to concentrate upon the legal language, so to speak; in Brazil and in the Argentine

many people are of German extraction. One whole state in Brazil is a German state, but during the war it became important that all should speak Portuguese as a security measure. So they had to give up the teaching of German in the schools of that German state of Santa Catarina. Inside of a few years, just half a generation, you now go to young boys and girls whose parents and grandparents spoke German fluently, and speak to them in German, and they answer you in Portuguese. They still understand a little, but they have entirely given up the speaking of that great tongue. The same is true to a large measure with the French. There are many French people there.

Now, it is important, even down there, that these languages should be perpetuated. We have not been able as a Church to send missionaries into Italy, into Portugal, into Spain. Every time we convert a person in South America of European extraction, we are bringing the gospel closer to their families on the continent. Instance after instance was given us of how, when a Portuguese family in Brazil is converted to the Church, they begin immediately sending their tracts and their literature, and above all, the Book of Mormon, into Portugal. Some are able to save enough to go to Portugal. The primary purpose of the visit of these people now to the Old Country, whether they be French or German or Portuguese or Italian, is to preach the gospel to their people, their families.

The result is that we have some instances where they have gone to the Old Country and converted their families, and then their families have had to come to this country in order to be baptized.

In all such instances, you see how essential it is to retain the language of our forebears. I desire to tell you the story of one German lad who was born of very wealthy parents. His father owned a tremendous estate in Germany. He called his son in one day and said, "My boy, all this is yours. I am going to retire."

The boy looked up at his father and said, "I do not know why, but I am not going to accept it. I am going to travel." Then he said, "I was led as it were by a spirit to come here to Brazil, and for eight long years I wondered why I had left home. I never was dissatisfied. I was always happy about it, but I did not know why until finally one day two Mormon elders came to me and preached the gospel. Fortunately these two men who were on a mission struggling to speak the Portuguese language could speak enough German to this young man to teach him the gospel. He said, 'They had no more than finished their first conference with me than I knew why I had left my father's home.'"

His home now has been a gathering place for the elders. He has left his wife and his family of five children and is laboring in a distant city in Brazil as a full-time missionary. He

(Continued on page 960)

# The Best of Basketball!

Join Dean Bennett on KSL Radio. From all parts of the country he'll bring you the thrilling action of B.Y.U. vs. the Skyline and National basketball powers.

Play-by-play sponsored by Phillips 66  
game color by Beneficial Life Insurance Co.



## BRIGHAM YOUNG UNIVERSITY 1956-57 BASKETBALL SCHEDULE

Date	Opponent	Time	Place
Nov. 30	Oregon State College	7:45 p.m., M.S.T.	Provo, Utah
Dec. 1	University of Washington	7:45 p.m., M.S.T.	Provo, Utah
Dec. 6	Iowa State College	6:45 p.m., M.S.T.	Ames, Iowa
Dec. 8	Michigan State University	5:45 p.m., M.S.T.	East Lansing, Mich.
Dec. 14-15	U.C.I.A.	9:00 p.m., M.S.T.	Los Angeles, Calif.
Dec. 26-29	Holiday Festival, 3 Games	B.Y.U. at St. John's	11:45 a.m. New York
* Jan. 4	University of Montana	7:45 p.m., M.S.T.	Provo, Utah
* Jan. 11	Colorado A.&M. College	7:45 p.m., M.S.T.	Fort Collins, Colo.
* Jan. 12	University of Wyoming	7:45 p.m., M.S.T.	Laramie, Wyo.
* Jan. 18	Utah State College	7:45 p.m., M.S.T.	Logan, Utah

\* Skyline Conference Game

Date	Opponent	Time	Place
* Jan. 25	Utah State College	7:45 p.m., M.S.T.	Provo, Utah
Jan. 26	St. Mary's University	7:45 p.m., M.S.T.	Provo, Utah
* Feb. 2	University of Denver	8:00 p.m., M.S.T.	Denver, Colo.
* Feb. 4	University of New Mexico	7:45 p.m., M.S.T.	Albuquerque, N.M.
* Feb. 9	University of Utah	7:45 p.m., M.S.T.	Provo, Utah
* Feb. 15	Colorado A.&M. College	7:45 p.m., M.S.T.	Provo, Utah
* Feb. 16	University of Wyoming	7:45 p.m., M.S.T.	Provo, Utah
* Feb. 21	University of Utah	7:45 p.m., M.S.T.	Salt Lake City, Utah
* Feb. 23	University of Montana	7:45 p.m., M.S.T.	Missoula, Mont.
* March 1	University of New Mexico	7:45 p.m., M.S.T.	Provo, Utah
* March 2	University of Denver	7:45 p.m., M.S.T.	Provo, Utah

is preaching the gospel to those who speak German in that city.

There is an obligation resting upon us, brethren and sisters, to see to it that the next generation of missionaries that come from our homes come better prepared in two respects to go forth and fulfill their missions, wherever they may be called:

First, to learn those languages which are in a way native to the family. I am sure those who come of German extraction will be able to speak the language with a better accent, with a larger vocabulary, and with a greater natural ease than those who did not have that gift by right of inheritance.

Second, to know the restored gospel and understand the great plan of life and salvation and have a love of the work.

I plead with you, my brethren and sisters, to anticipate; and while we are anticipating a mission for our sons and our daughters, we ought to anticipate for them also a marriage, a military career for our sons so long as we have compulsory military training, and then a life's work. We cannot begin too young. We certainly will increase the percentage of temple marriages if we take it upon ourselves to instruct our young people in these important affairs of life in their early ages; we will make better missionaries of them, make better citizens and better soldiers.

I bring you the greetings of the Saints and of the elders in South America. They are growing not only in numbers; they are also growing in strength, and they have a warmth and a hospitality which is not excelled anywhere in the world. In our very first meetings in the Argentine at La Paz and Buenos Aires we had a total of just under nine hundred people present. There was hardly a soul who left those meetings without coming up and shaking hands with Sister Moyle and me and welcoming us, telling us how grateful they were to the Church for sending first Brother Petersen, and then me, to tour these missions. They had the deep-seated hope in their hearts that they would be continually favored with such visits.

I do not feel that this report would be complete if I did not tell you of a little story that my wife used in practically all of the meetings that we held in these three missions. We were trying to impress upon the people the personality of God, his personal attributes. Sister Moyle generally emphasized that point by telling this little story. There was a boy (I cannot tell it as well as she does, but I will do my best), five years old who was accustomed to kneel down at his bed at night and say his prayers. On this particular night the mother listened at the door to see just what he said. This is what she heard: "God, bless Mama, bless Papa, bless Grandma," and then he usually hopped into bed. But on this occasion he remained on his knees and he said,

"And dear God, please take care of yourself, for if anything happened to you we would all be sunk."

Now, I hope and pray, my brethren and sisters, that we may all sense keenly the importance of living closely to our Heavenly Father and having our children live closely to him, that they may appreciate in very deed the personality

of God and qualify themselves to go out into the world and preach Jesus Christ and him crucified; for I bear witness to you today that he lives, and that he died for the sins of the world, and that he has arisen as our atoning Savior and made possible for us through his redeeming sacrifice the privilege of gaining immortality and eternal life in the kingdom of our Heavenly Father.

This I pray humbly, may be our lot, in the name of the Lord Jesus Christ. Amen.

## LIFE'S LABORATORY

*by Carl W. Buchner*

OF THE PRESIDING BISHOPRIC

**M**Y DEAR brethren and sisters, I suppose you wonder what I might say, and I will tell you I am wondering that myself. I have been looking for another interpretation of the scripture that says the first shall be last and the last shall be first. In this case the last is about the last.

I certainly enjoy my work in the Church, and with the others I would like to bear my testimony to the divinity of this great work. It is wonderful to meet with the brethren, to feel their strength and their power. I wish you had the same privilege that we have of meeting with them. It is also a great privilege to travel in the stakes of the Church and meet you wonderful people in the areas in which you live.

Since hearing Brother Moyle today and Brother Bennion last Friday, I have had the feeling that our members living in countries far away from us seem much nearer to us, and hearing the choir sing yesterday, representing the countries of Scandinavia, I could not help thinking what a wonderful representation they were of the people and how proud the Scandinavians would have been had they been able to hear this choir sing from this tabernacle.

I have been equally thrilled by the marvelous music today. Brother Petersen had two foreign expressions that revealed his gratitude for the Scandinavian choir, but in the language that these people can understand, I can say in three words: It is wonderful!

I have been thinking a little of the great day in which we live and some of the marvelous things we observe, some things that are blessings to us, some that might tend to destroy us, and others that might lead to our self-preservation. I have been thinking of the scientist or the inventor who sits in his laboratory with his test tubes, his chemicals, his minerals, and all of the devices to measure time, speed, weight, etc., and ponders over some of the remarkable things that he has produced.

The atomic bomb that we have heard about during this conference is not very large. It is said that the one dropped at Bikini lifted ten million tons of water ten miles into the air. It is almost impossible to imagine such power. The H-Bomb exploded at Eniwetok all but wiped out a whole island in the Pacific Ocean, leaving a crater 175 feet deep and one mile wide. It is said that the power from this bomb exceeded the power of all the bombs dropped during World War II on Germany and Japan combined.

You may have read recently that a one pound slug of polished uranium, which is about the size of a golf ball, contains more power than all the TNT you could put into Yankee Stadium.

What man is doing is tremendous. I think of the speed and ease with which we travel. Compare this with the way Christopher Columbus and his crew crossed the ocean in the *Nina*, *Pinta*, and *Santa Maria*—fifty-one days, twenty-four hours a day. Have you ever multiplied that? He traveled and discovered a new land at the rapid speed of two miles an hour! Coming to conference, I am sure some of you walked five miles an hour to get a seat here.

I read in the paper recently that a jet plane had traveled 1,900 miles an hour and had gone into the air fourteen miles and broken the sound barrier—whatever that is. I have had a jet ride. I know how it feels to travel five hundred miles an hour in the air. It is thrilling and exciting. Another jet plane went all but four times that fast. We are living in a great day!

What man has been able to accomplish through his own intelligence is infinitesimal when compared to the power of the Creator.

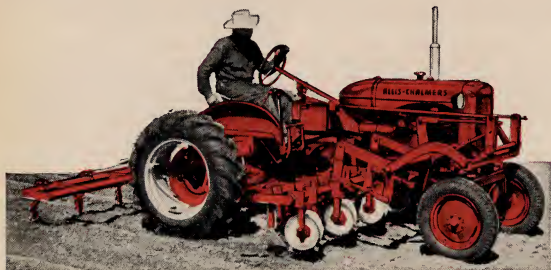
We, too, are living as it were in the great laboratory of life. We are being tried and tested. We are seeking the combinations by which we can progress

(Continued on page 962)

THE IMPROVEMENT ERA

# PERFORMANCE

## *that meets western standards*



CA Tractor and heavy-duty, high-clearance vegetable cultivator.

The Allis-Chalmers CA Tractor has set the pace in its class for the rugged, versatile performance expected in the West . . . with important savings on every job.

The CA's TRACTION BOOSTER system gets full capacity out of Allis-Chalmers western-built, deep-tillage tools.

Power-Shift Wheels and SNAP-COUPLER hitch save important working hours.

You'll get an even closer look at low-cost ranching and farming when you study the CA Tractor at your Allis-Chalmers dealer's.

ALLIS-CHALMERS, FARM EQUIPMENT DIVISION  
MILWAUKEE 1, WISCONSIN



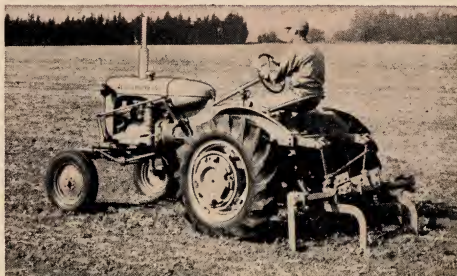
Curved-shank subsoiler going 18 inches deep.



Cutting and banking a ditch 64 inches wide, 25 inches deep.



Coil-shank furrower with four 15-inch, high-wing furrowers.



Five-shank chisel penetrating to 9 inches.



Three-row lister with 14-inch bottoms.

Other mounted tools not shown: border ridger, bedding disc, coil-shank cultivator, spring-tooth harrow.

SNAP-COUPLER and TRACTION BOOSTER  
are Allis-Chalmers trademarks.

# ALLIS-CHALMERS



and prove ourselves. We are living in this world filled with good and evil, with right and wrong, with truth and error, and with light and darkness. You have heard today that there are false teachers, false doctrines, false prophets; and here we have been placed. Reference was made last evening in the general priesthood meeting to the great privilege of having a mortal body. It means that we kept our first estate. We are now being tried in life's laboratory to see whether or not we can keep our second estate; and it is not an easy thing. We are being tempted all the time; even the best of us are subject to temptation.

Think what we experience going through life and what it means to us. It has been said that we have the right to exercise our own free agency. I trust that this experience will enable us to select the things that will be constructive and that will bring us nearer to the Lord. It is said in the scriptures that the earth was covered with darkness, and gross darkness covered the minds of the people. I am grateful for that day when the light from heaven came again and the gospel was restored. Think of the advantages that men have now in this great laboratory to seek out the truth and get together those ingredients that will help us gain a testimony of the divinity of this great work.

Men of science have done great things. Men living in life's laboratory can also accomplish great things. We shall not all be saved; some will be destroyed. We do not all think the same way. We shall not all get the right combinations and arrive at the same great purpose for which we have been brought here. But I hope, brethren and sisters, that all of us will have a desire to seek out those things that will eventually gain for each of us eternal life in the kingdom of our Heavenly Father.

When you contemplate the power of the Almighty compared to the power that man seems to have been able to assemble, think of this:

And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. . . .

For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto me; but all things are numbered unto me, for they are mine and I know them. (P of G P, Moses 1:33, 35.)

Think also of the power of the resurrection, when the elements that have gone back to mother earth can be assembled and united with the spirit to form a perfect, resurrected body; the power to save and exalt in the kingdom of our Heavenly Father. As has already been said, and not one sparrow shall fall unnoticed, neither shall one hair of the head be lost. (See Matt. 10:29-31)—and that is comforting to some of us, too.

God the Father and his Son have revealed themselves in this Dispensation of the Fulness of Times. I would like to read a quotation or two from the extracts of the history of the Prophet Joseph Smith.

The first verse tells why he wrote this:

Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession. (P of G P, Joseph Smith 2:1.)

He continues by relating where he was born, when he was born, telling about the other members of his family, and about a great religious revival that took place in the area into which they had moved. I would like to continue from there:

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. . . .

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I knelt down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this

enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defied all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other: *This Is My Beloved Son. Hear Him!* (*Ibid.*, 2:11-12, 14-17.)

I think the great message of the ages still is that God lives, that he is mindful of us, his children, that he is all-powerful, that his Son is the Savior and Redeemer of the world.

Other messengers came also. I should not take more time, but just let me describe one other who came to the earth. Two or three years had elapsed since the time that the Father and the Son had appeared to the Prophet Joseph Smith:

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; . . . (*Ibid.*, 2:30-33.)

Actually these heavenly beings have been sent in this great Dispensation of the Fulness of Times. I would commend that you accept the testimonies of the brethren who have spoken during this conference concerning this great thing, the restoration of the gospel, and I am sure if you can accept them, you will have a conviction, a knowledge, and an understanding that this great latter-day work is divine.

May we all, always, young people and all of us, have a desire to ask, to knock, to seek, and to put together those combinations that will help us eventually gain a home in the celestial kingdom of our Heavenly Father. I pray, in the name of Jesus Christ. Amen.

## MOTHER MOUNTAIN

By Eugenia Moore

OLD MOTHER MOUNTAIN is barren of trees; She stands with her children, the hills, at her knees; With skirts of white velvet, icicles of lace, She keeps each stray child securely in place. Tied to her apron strings, holding her hand Like chicks by the mother hen, baby hills stand.

**This very day, get the wonderful  
all-season oil that conquers both  
friction and corrosive wear...**

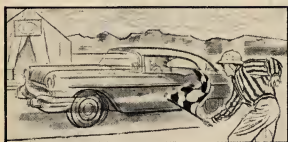


# CONOCO all-season Super Motor Oil!



**New 24-hour stock car  
record of 118.4 mph  
set using...**

**CONOCO**  
**all-season Super Motor Oil**



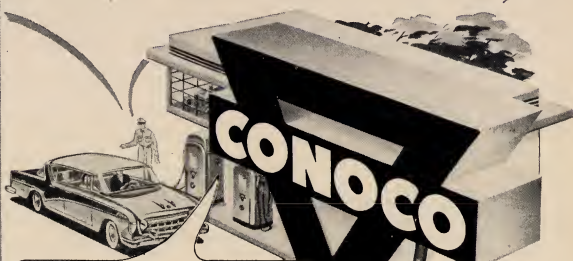
**Bonneville Salt Flats.** In a grueling 24-hour endurance run, a 1956 Pontiac cracked all stock car racing and endurance records! Its gas/oil team? Conoco Super Gasoline with TCP\* and Conoco all-season Super Motor Oil (SAE 10W-30)! Take a tip from this great endurance run. Get *both* Conoco Super Gasoline with TCP and Conoco all-season Super Motor Oil.

**Only one quart of oil added  
in 2841-mile run...**

Certified by



\*Trademark owned and patent applied for by Shell Oil Company  
©1966, Continental Oil Company



HERE IT IS, MR. JONES... CONOCO  
ALL-SEASON SUPER MOTOR OIL  
IN THE CAN WITH THE GOLD  
BAND THIS SINGLE-GRADE  
OIL GUARANTEES YOU YEAR-ROUND  
PROTECTION AGAINST ENGINE WEAR!

OIL-PLATING®, A GREAT CONOCO  
DISCOVERY, GIVES YOU FULL-TIME  
PROTECTION AGAINST FRICITION AND  
OIL-CLEANSING CHECKS CORROSIVE  
WEAR BEFORE IT CAN START!

JUST RECENTLY, TEST DRIVERS USED  
BOTH CONOCO ALL-SEASON SUPER  
AND CONOCO SUPER GASOLINE WITH  
TCP TO SMASH ALL EXISTING  
AMERICAN UNLIMITED AND CLASS B  
STOCK CAR RACING RECORDS!

**America's First  
Double-Duty Motor Oil!**

# Teach . . . Words of Wisdom

by Levi Edgar Young

PRESIDENT OF THE FIRST COUNCIL OF THE SEVENTY

**M**Y BRETHREN AND SISTERS: With you I have enjoyed this great conference. The divine words and teachings of President McKay and all the brethren will remain with us, that we may grow in wisdom and truth.

As the brethren have referred to the noble servants who had the revelations of the Lord in the days when the Prophet Joseph Smith lived, I think of an incident that I shall ever hold in my heart and mind. Having been called to preside over the Swiss-Austrian Mission many years ago, I was sent to visit the University of Vienna. I was taken through the library, one of the largest libraries of the world, and the attendant who was escorting me took down a book from a shelf, and opening it, I read the title of it. It was the *Principia*, written by Sir Isaac Newton in the early part of the eighteenth century, and was known as the greatest scientific work of the world. It was written in Latin, the universal language of science at the time, and was the major guide to the world's scientific thought. "Newton died in peace," says one writer, "and in the knowledge that the fathomless wonders of the universe had been given their shape and their motion by the sure hand of God."

While I was looking at the *Principia*, my guide took from the shelf another book, which he said was a wonderful work of science. It was the volume on mathematics written by Apostle Orson Pratt. You may imagine my feelings as I read the title. The volume was published in London, and was used in the higher institutions of learning in Germany, Austria, and France. Here they had placed it at the side of the *Principia*.

I wish to say a few words of gratitude to President McKay and his counselors, and all the brethren who have spoken to us. In these three days of meetings I am sure everyone feels that he has been encouraged and strengthened by what he has heard. I shall not give to you this afternoon any prepared talk but merely express my gratitude for the divine teachings which have come to me as I listened to the words of wisdom and truth.

All of us have had our faith renewed, our testimonies strengthened, our spiritual selves quickened with divine light. Our paths have been made clearer before us, and we are now resolved to serve more diligently our Lord in righteousness. To refer to the beautiful messages of our Presidency and others,

we believe all that God has revealed, and that he will yet reveal many great and important truths pertaining to the Kingdom of God. The ideals of love, of government, of intelligence, have been impressive, and we must contemplate these ideals with our best thoughts, each one of us; put them into practice—our missionaries especially—and our class leaders. Teachers must always remember that in speaking to people, they must convince them that we are interested in the good and mighty things that they believe.

We must in words and demeanor show always the dignity and authority of man, and talk of the noble rank he holds among the works of God. We must act in the worthy power of pure thought and let our ideals prevail. Let us try more diligently to become cultivated men and women.

We have been told to purify ourselves, to come closer to the perfect ideal which Jesus our Redeemer taught. The path is straight before us. We must love God; we must love our neighbor; we must do unto others as we would have them do unto us. Our attention has

been called to the Ten Commandments, the Sermon on the Mount, the Lord's Prayer, the birth and resurrection of Jesus Christ, our Redeemer. We must have faith in mankind, and the divinity of man should be made known to our children. We must be more determined than ever to fulfill the great task expected of us, to make ourselves better, to make this a better world to live in, and to bring mankind nearer to God. We have been taught that our salvation and the salvation of all mankind is found in the true and everlasting gospel.

President Joseph Young, who was for many years President of the First Council of the Seventy, was chosen by the Prophet Joseph Smith to this important position. He said on one occasion in speaking of the quorums of Seventies:

The most effective way to satisfy one's noble impulses is training one's intelligence, to have a deep faith in Almighty God, and develop a love for Truth. We should give years of study of good books, years of devotion in the search for Truth. The Gospel demands this of brethren holding the priesthood of God.

In his dedicatory prayer in the Kirtland Temple, we have the words of the Prophet Joseph Smith:

. . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D & C 88:118.)

In this day and age of schools and colleges, what a wonderful saying this is.

Let us remember the words we have heard at this conference and make them a part of our lives, I ask in the name of Jesus Christ. Amen.

## Youth and Morality

by Delbert L. Stapley

OF THE COUNCIL OF THE TWELVE

**M**Y BROTHERS AND SISTERS, I should like to express first of all appreciation for the spiritual uplift of this great conference. I have been inspired by it. I have been blessed by it. I am sure you have.

In his opening address at the last April general conference, our beloved President David O. McKay voiced an appeal for stability and harmony in the home. He expressed this timely concern:

"I am not so sure whether we are maintaining the high standards required of us in our homes. I feel constrained, therefore, at this opening session to make an appeal for more stability, more harmony, and happiness in home life."

I would recommend, my brothers and sisters, a re-reading and study of this inspired and important address. The wisdom of it is so apparent to ward and

stake leaders acquainted with the problems in the home life of some Church couples, and the poor relationship between some parents and their children. It is apparent also to the leaders who work with youth. The President's vital message brought immediate response from the administrative officers of the Church Board of Education. They kindly invited me to address and lead a discussion on the subject, "Counseling on Standards of Morality," at a summer seminar scheduled for the Church seminary and institute instructors on the Brigham Young University campus.

In my personal interviews of youth over the Church and in visiting with ward and stake leaders I had gained some knowledge of the existence of moral problems among groups of Church young people. However, in preparation for this special and im-

portant assignment with the seminary and institute instructors who are charged with teaching the gospel to the youth of the Church, and therefore are close to them and their problems, I invited to my office a representative group of each, also four choice young people, two boys and two girls. The result of these interviews, together with the information developed from class discussion of the subject, was revealing and somewhat alarming. At the risk of some possible criticism, I desire frankly and honestly to point out a few facts concerning the disturbing problems that beset us and to make what I hope will be some helpful suggestions.

Here I should like to borrow the opening paragraph of an article I recently prepared for the November issue of the *Relief Society Magazine* which will appear under the caption, "Developing Safeguards for Youth":

"One of the serious problems confronting parents today is a growing tendency of moral laxity among youth. Too many parents are not fully aware that such a condition exists. Therefore, blind to the evils to which their children are exposed, unsuspectingly, therefore thoughtlessly, they contribute to an increase of immoral and sinful practices among them."

Good homes where the gospel is taught and lived and where love predominates are basic to the true character and high moral standards of youth. Parents should recognize there is much in this modern world to challenge the interests of young people. Much of what is offered is good, but some is bad, cheap, and of low standard. The pressures of unwholesome influences are dressed up so enticingly and exerted so cunningly, that if accepted they would destroy the virtues that make for true nobility of character and a life of joy and happiness.

Although we would not want it otherwise, there is so much knowledge present in the world today; and tomorrow and each succeeding day thereafter discovery, invention, and knowledge will continue to increase and become so conveniently available that mental development and learning will come earlier and earlier in the life of youth. With it, unless youth is well grounded in the faith, will come worldly sophistication and material pursuits and pleasures. Without maturity of feelings and judgment, wrong roads and attitudes can be easily taken that would impair the promise to them of a rich, useful, and happy life.

Parents and leaders of youth must recognize the worldly pressures to which young people are constantly subjected and not close their eyes to the worldly evils that gnaw unceasingly at the true moral patterns ordained of God for man to obey.

Our great challenge is to prepare youth now by wise and understanding teaching and counseling to escape these lurking perils that would destroy their very souls. To wait until after sins are committed before taking action will not eliminate the consequences nor the sorrow and heartache that follow trans-

(Continued on following page)

# Make the missionary farewell complete

with a

- high quality program

at

- lowest possible cost.

The Deseret News Press offers a fine folder program—complete with an engraving of the missionary's photograph.

The cost is low . . .

**\$17<sup>50</sup>** for 500 and 75 cents per each additional 100. Plus postage.

31 Richards Street Phone EM 4-2581  
SALT LAKE CITY, UTAH

**Deseret News Press**  
THE WEST'S FINEST PRINTERS AND BINDERS

## "Big-O is the way to go!"

LARGEST AND FASTEST LINERS TO

# AUSTRALIA NEW ZEALAND



### ENJOY SUNLINER PACIFIC VOYAGES

in one of Orient Line's Big-O express ships. Three wonderful weeks of sunshine and tangy sea air, with your holiday made perfect by fine food—interesting companions—flawless British service! Sports decks and air-conditioned public rooms add to your pleasure. Three classes. Tourist class from \$263 to Auckland, \$291 to Sydney (Round trip, 10% reduction). Your local travel agent is the man to see.



#### FOR GLOBE-CIRCLING

Take Orient Line Suez services in Australia to Europe—return across the Atlantic in any great Cunarder.

<b>ORSOVA</b> 29,000 tons	<b>ORONSAY</b> 28,000 tons	<b>ORCADES</b> 28,000 tons	<b>ORION</b> 24,000 tons
------------------------------	-------------------------------	-------------------------------	-----------------------------

# Orient Line

"There's no better way to cross the Pacific!"

CUNARD LINE • General Passenger Agents in U. S. and Canada

gression. Satan, through his human aids, has cunningly devised alluring schemes and enticements that confuse and frustrate youth as to the true values of life. The moral and spiritual standards of the gospel are frequently endangered. Knowledge of life and its facts are too often obtained by youth from wrong and undesirable sources because the home and parents, the proper source, too frequently close the door by side-stepping the issue or question, when a timely, intelligent, or understanding answer or explanation might change for good the whole course of a young person's life.

No doubt many parents lack an adequate vocabulary to express themselves about such intimate matters, but if they are parents of teen-agers, does it excuse them from learning and securing proper counsel and training to fulfill their God-given responsibility of bringing up children in the true ways of the Lord?

If parents would take full advantage of the plans and programs of the Church through the priesthood quorums, the auxiliary organizations, and the Brigham Young University extension courses in family living, they would competently qualify themselves for the important task of youth guidance. If parents do not fully become acquainted with the problems of their children when growing up in this age of freedom from restraints in boy-girl relationships, can they recognize the danger signals that may be developing in their lives?

Most young people are wonderful, teachable, and controllable. The adult world with its conduct confuses them. Correction in this area would largely solve the perplexities and the problems of youth. How versed are parents in the jargon of speech and terminology employed by youth to enable them to evaluate the meaning and seriousness of necking, light and heavy petting, dare games, self-abuse, and other evil practices with which youth often are too well acquainted, that weaken restraints and resistance and thereby destroy the true moral concepts of life?

Parents, live close to your children and more particularly during the adolescent years while they are in the process of growing up and experiencing physical changes, and also new and strange emotions that they do not fully understand. It is a critical period in their lives, when a constant counseling and stabilizing influence is so needful and helpful. It is a time for them to learn about the strange feelings that motivate their lives and actions. There are developing within them emotional disturbances and conflicts difficult to control, and if the knowledge and help they require cannot be obtained from parents, youth may solicit help from undesirable sources or from associates whose knowledge and sense of values are as immature and unsound as their own. Here lies a serious danger and pitfall that must be avoided.

Perhaps children should not blame parents for their own mistakes, but often

they do, following a transgression that proper and timely instruction and counsel could have prevented. A simple and honest answer to questions and problems so vital to youth could make the big difference in their lives when temptations arise.

Parents should build comradeship and love in the home and eliminate strained relations to insure stability and security of home life for children. In dealing with children there should always be love and kindness, yet firmness, when setting up controls and rules of conduct.

Youth, if properly taught, for the most part expect and desire restrictions to guide them in social activities and dates. Safeguards and protective counsel are necessary to fortify them against familiarities and intimacies that lead to sin.

What appears to youth as fun, excitement, or glamour may present lurking dangers. If parents enjoy the confidence of their children and know what their plans are, they will then be able to see the hidden perils before them and from the experience of parenthood give protective guidance and counsel to help control their emotions and to safeguard virtue and honor, so essential to youth for a happy and satisfying life.

Personal ownership or freedom in the use of family cars seems to be a need in the lives of youth today, yet without adequate controls and the observance of respectable hours following parties or dances the cars often become agents for intimacies and moral infractions.

The responsibility of parents and youth leaders in this modern scientific world we live in is to teach and show youth how to live among these modern factors and still express a wholesome, integrated response to them and build up a set of standards of life, objectives that will worthily cull out of life the virtues that destroy and cultivate those virtues that build security and peace of soul. Parents should help youth to realize a clean mind and body make for happiness now and eternally.

## UNDYING FIRES

By Eva Willes Wangsgaard

MY FATHER loved to talk, and after meals we sat around conversing endlessly. He favored anecdotes whose end revealed a quick surprise of warm philosophy. He never noticed fires had burned too low. The clock, an empty water pail, or hod, Which mother filled, unless he saw her go And went in answer to her silent prod. My father's working hours were long and late, Yet weariness is not what I recall. I see him coaching children in debate, His Gaelic wit and wisdom spicing all. While embers cooled, his glowing words ignited New fires from which his children's hearths are lighted.

Young people today have too much excitement, distraction, and passive entertainment. Perhaps we do too much for them and rob them of the excitement, legitimate and fully satisfying, of the creativeness which youth formerly enjoyed.

Morality is one of the highest achievements to which a human being can aspire. It indicates full and complete emotional maturity and orientation. It is, therefore, very complex and reaches into fields of living which we ordinarily do not associate with morality. If anything interferes with this development of maturity, it may be the underlying cause of immorality.

The home environment and training, then, become an important and prime consideration. A young man made this profound statement:

"I know in my own life one of the reasons I was chaste was that I never thought of being otherwise. I had a good, wholesome environment and a deep love for my parents, and the temptations were eliminated partly because of it."

Parents and teachers, also speakers from the pulpit, throughout the years have emphasized to the youth of the Church full observance of the Word of Wisdom. Our young people are thoroughly conscious of this divine law of health. The same constant effort and understanding, however, have not been placed upon the law of chastity. Perhaps it is because of its very delicate and intimate nature that chastity does not receive the same attention in the home, in the classroom, or from the pulpit as the Word of Wisdom.

The violation of moral purity is of the two sins far more serious in the eyes of God. Young people who are guilty of moral offenses are often true observers of the Word of Wisdom. This is an evidence that the law of chastity is not receiving the attention it deserves in the program of the home or of the Church.

In a survey conducted by a group of Church seminaries, each young person was given a list of commandments and laws governing the Church, among which were the Word of Wisdom and chastity. The young people were asked to list these commandments and laws in the order of their importance. In the compilation of the results of this survey most students placed the Word of Wisdom in first position. Somewhere in their training they had not been properly taught that the most serious sin short of committing murder is that of immorality. The true and vitally important values of morality must be clearly and unmistakably established in the minds and hearts of youth to assure acceptance and compliance by them.

Religion should always be on an understandable and practical plane in the home where children can live and enjoy it. Perhaps the Church should provide courses of study for the priesthood, applying the gospel to help the men become better husbands and fathers. A comparable course might be

suggested for the Relief Society, dealing with the woman's role as a Latter-day Saint wife, mother, and home builder. Such courses, to have value, must not deal simply in generalities and admonitions, but must relate the principles of the gospel to the concrete knowledge of human nature and behavior.

God will not excuse us for our failure to find the full life meaning in our theology nor for failure to apply its values to the home and family relationships. Children, through sound home religious instruction, can be helped to attain wholesome satisfactions in life by developing basic loyalties to Diety, to the restored gospel of Christ, to the appointed leaders of the people, to the home and family, and also to the fundamental principles of proper moral conduct.

Mothers, unless absolutely necessary, should not seek employment outside the home, but rather should honorably fulfill their chief mission in life as wife, mother, and homemaker. Many problems of youth stem from mothers accepting remunerative positions that take them and their wholesome influence out of the home. Mother and the home are synonymous, therefore important to the safe rearing of youth.

In closing, my brothers and sisters, I return again to President McKay's appeal as quoted in the beginning of my talk, and suggest that we searchingly ask ourselves these questions: Are we maintaining the high and important gospel standards in our homes? Is family prayer engaged in daily? Do we set a proper example as true and faithful Saints for our children to follow with profit and enrichment of moral character values that will assure them a life of joy and happiness. Does harmony prevail in the home with love as the controlling and motivating force? Does the home provide security and stability to strengthen family ties? Are our children comfortable and happy, fully enjoying the environment and companionship of family living? These and many more like questions we could ask ourselves profitably as we contemplate the full scope of President McKay's warning.

I sincerely pray that we shall recognize not only the home and moral problems that do exist, but that as parents and leaders we will also resolve to qualify and pledge ourselves to be living examples of Christlike virtues, that we may be able to give wise, helpful, and understanding counsel and direction to youth in the process of growing up.

I pray that maturity will find each of them morally clean, sound in the faith, prepared and worthy for the sacred ordinances and choice blessings of God's holy temples.

I also pray, my brothers and sisters, that as leaders we shall give consideration to the problems of youth, to the need of doing something constructive that will help them to understand life, gain a knowledge and a testimony of the gospel that will carry them over difficult ground into a life of joy and happiness, and thus I humbly pray, in the name of Jesus Christ. Amen.

DECEMBER 1956

For finest  
performance, use

**ULTRA-  
Power**



all New gasoline  
the most powerful, cleanest motor  
fuel science can make . . . avail-  
able in both Ethyl and Regular.

Octane ratings boosted to all-  
time high. It's another Utoco  
exclusive feature.



UTAH OIL REFINING CO.

## HOW MUCH WOULD IT COST TO REPLACE YOUR HOME?

The average home-owner today carries only 40% enough fire insurance. He's thinking backward to what his property cost, instead of forward to what it would cost to REPLACE it.

Let us check your  
replacement val-  
ues for you.

UTAH HOME FIRE INSURANCE CO.

Heber J. Grant & Co., General Agents

Salt Lake City

# "Lord, Look at Our Hearts"

by President David O. McKay

**J**UST A WORD about our obligation as citizens:

When the Apostle Paul was being bound with thongs for a scourging, he said to the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

Then the chief captain came and said to Paul: "Tell me, art thou a Roman?" and Paul answered that he was. "And the chief captain answered, With a great sum obtained I this freedom."

I fancy that Paul straightened up when he said: "But I was free born!" (See Acts 22:25-28.)

I wonder if we freeborn Americans appreciate what it is to have the right to vote, to express by our vote our choice of those who are to rule over us. No, thank heaven, not to rule over us—to serve us in the service of the government. For you, the electorate, are the rulers in this great Republic.

Those who have taken out their citizenship I think appreciate it even more than some of us who have it by birth.

We have an election in November, in which you have the right to state who will fill the offices that are now to be filled in the nation, in the state, and in our local affairs. We ask, we plead that every member of the Church go to the polls in November and cast your vote for the men and women whom you wish to occupy the offices named. Now you choose, and choose wisely and prayerfully, but cast your vote.

We have a moment left in which to express appreciation and gratitude for those who have quietly and effectively rendered service in making these three days of conference so memorable. Undoubtedly I shall overlook some, but our hearts go out to everyone, and to all groups who have contributed to the success of this, probably the greatest, the most inspirational conference we have held.

I can just merely name them. First, we thank the public press, especially our leading newspapers who have been so fair and generous in letting the public who could not attend conference understand and to a degree partake of the inspiration that radiated not only from the words but also from the hearts of the speakers. We express appreciation to the reporters who have daily taken notes and so fairly and accurately reported each session of the conference.

We express appreciation for the co-operation of the city officials, including Chief Cleon W. Skousen and the traffic officers. I have noticed, as have many of you, that officers in uniform have

been constantly at posts of duty protecting, as far as they could, pedestrians from any possible danger.

We express appreciation to the ushers who have rendered service early and late in seating the great audiences. They have been quiet, but effective, in their services.

We have already expressed appreciation for these beautiful flowers, "prophets of beauty and song," among the sweetest of God's blessings to men, to life. How beautiful is God's world if we but stop to listen and to look.

We express appreciation for the assistance rendered by the various radio and television stations, here in our own city and state, and in other states named in the various sessions of the conference. Truly, their service has been the means of permitting tens of thousands of people to hear the proceedings of this, the one hundred twenty-seventh semi-annual conference of the Church.

We have been greatly blessed throughout the conference with music—the first day the "Singing Mothers," conducted by Sister Florence J. Madsen; the second, by the combined Scandinavian choirs under the direction of Brother R. Hulbert Keddington; and today, the inspirational singing of our own Tabernacle Choir under the leadership of Brother J. Spencer Cornwall. How their singing, so willingly and spiritually rendered, has uplifted our souls! We have always had good singing in previous conferences, but I feel somehow that these three groups of singers throughout this conference have reached superior heights, and we say *thank you*, and God bless you!

I wish to express gratitude for the support, blessing, and strength always of Presidents Richards and Clark and for the spirit of unity that pervades the Quorum of the Presidency. The wisdom of these able men is ever directed to the furtherance of the kingdom of God. May the Lord continue to bless them.

Likewise, these members of the Council of the Twelve: You can feel that in these quorums (and I include now the Assistants to the Twelve, the First Council of the Seventy, the Presiding Bishopric, and the Patriarch)—you can feel radiating from these men that for which Christ prayed when he offered that great intercessory prayer. Among other things he said:

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11.)

These brethren prove daily, as was particularly evidenced in a sacred meeting in the temple last Thursday, that they have that spirit of oneness, and we are united in praying that you presidencies of stakes, bishoprics of wards, presidencies of quorums, presidencies and superintendencies of auxiliaries, may be so blessed that you too may say: We strive to be one as the Father and Son are one. God bless you that this may be true.

Just preceding the opening of this conference, the Relief Society held dedicatory services of the new Relief Society home. They have been crowded, and have had to work in the congested hallways, stacked with boxes, to prepare sacred clothing. They have been forced to store away mementos and gifts because they had no room for them—gifts presented to them by lovers of the truth. Now they have a home in which these gifts may be properly displayed.

What is more, the dedication of this home has given room now to the other auxiliaries who are crowded, inconvenienced in their efforts to serve the Church. The removal of the Relief Society from their old quarters to the new will relieve the congested quarters of the other auxiliaries. We suggest to these auxiliaries that they continue as best they can. Committees are now working on plans to help you that you may have more room. In the meantime, work as best you can until the opportunity comes to give you also more room.

There are some others to whom I wish to express gratitude. We have not heard from them. They are the men and women throughout the entire Church who are contributing of their time and means to the advancement of the truth, not just in teaching, but in genuine service in many ways. Some of these are struggling to make their own living. Some of them are wealthy men and women who have retired, who count their wealth in millions. It means something when a man of means will give to the Church his contribution of a million, and then say, "All my time is yours." It means something to leave your vocation, cross the ocean, and render service to the building of schools and temples. God bless those who are rendering this service, and bless you all, for I think we can say for the Church, "We are striving to be one, Father, as thou and thy Son are one."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said our Lord and Savior. (Matt. 25:40.)

We are grateful to the Lord for the guiding influence of his Holy Spirit throughout this conference. There is a saying that "My soul rejects the use of words; Lord, look at my heart." We can sincerely say, as unitedly we express gratitude to him for his presence during this conference: "Lord, look at our hearts!"

God help us all to serve one another in his name for the good and advancement of the kingdom of God, I pray in the name of Jesus Christ. Amen.

## Decisions of principle—and of preference

Richard L. Evans

**T**HERE COMES to mind the recent remark of a young man facing some current problems and pressures: It was the utterance of one awakening to reality: "There certainly are a lot of decisions," he said. This is an awareness we all come to. There certainly are a lot of decisions. The very essence of life concerns decisions—the matter of making choices. Some decisions should, of course, take time; some should wait for matters to mature. But there are some decisions that could take too much time—some that we could wrestle with too long, and to no good purpose. There are some choices we should decide swiftly—and then let them alone. And we could simplify many decisions by separating them into two convenient categories: decisions of principle and decisions of preference. As to decisions of principle, we shouldn't really waste much time on clear-cut questions of right and wrong. "Thou shalt not steal," for example, is quite clear-cut. "Thou shalt not bear false witness" is quite clear-cut. "Thou shalt not commit adultery" is quite clear-cut. Many such decisions are clearly covered by the commandments, and we could waste a whole lifetime wrestling with what ought to be more or less automatic. (Being without standards in making such decisions would be like trying to do business without standards of weight or money or measure. Suppose we didn't have an inch or a foot or a dollar—or a pint or a pound—and had to quibble about every length and measure and amount!) The decisions of principle, we repeat, should be more or less automatic. In this we are reminded of what Mencius said in one strong, short sentence: "Let men decide firmly what they will *not* do, and they will be free to do vigorously what they ought to do."<sup>1</sup> And now as to decisions of preference—as to what suit we should select, or what course we should study, what job we should take: For such decisions we have to consider ourselves, our qualifications, our personal preferences, and those of others also, and, in the more weighty matters, thoughtfully, prayerfully, think things through. In the matter of making decisions, there is no easy, all-inclusive answer, but at least some of the essential decisions can be somewhat simplified if we distinguish between decisions of principle and decisions of preference, and then have the courage and the character swiftly to settle the decisions of principle, and not waste time wrestling with clear-cut matters of right and wrong. "Let men decide firmly what they will *not* do, and they will be free to do vigorously what they ought to do."

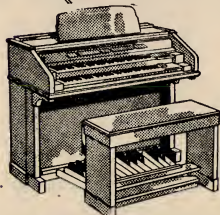
*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, OCTOBER 7, 1956

Copyright 1956

<sup>1</sup>Mencius, Discourses, iv; 300 B.C.



Recommend A Group  
Sponsored Gift!  
**CHOOSE . . .**



**For Churches Large  
or Small**

America's finest Electronic Organ with amazing performance and thrilling tone, wide selection of solo "voices" and rich, full organ effects — can be delivered in time to make your church services this Christmas more inspiring, more effective. Organ committees and individuals are cordially invited to come in for free demonstration at no obligation.

**Daynes Music Company**  
15 E. 1st St.  
SAUL TOWN CITY  
145 NORTH UNIVERSITY, PROVO, UTAH 84601 WASHINGTON BLVD., OREM

*Comfort*  
**invites  
reverence**



and International church seating is proving its worth in more and more churches every day. Ask today for full information.

**International SEAT DIVISION OF  
UNION CITY BODY CO., INC.**  
Union City, Indiana

# ENGINEERS WANTED in UTAH

We need experienced servomechanisms, telemetering, electronics and mechanical engineers, plus physicists, electronics technicians and draftsmen.

This company, organized by Utah men, is engaged in design and manufacture of electronic and electrical instruments and systems.

Contracts being executed now. Contracts with government defense agencies and their prime contractors in negotiation.

Salary scales commensurate with those elsewhere. LDS standards. Get on ground floor of new industry with tremendous potential.

Write or phone:

Wayne K. Johnson

MONTEK ASSOCIATES, INC.

2604 South State, Salt Lake City, Utah

Phone: HUter 5-0431

INQUIRIES KEPT CONFIDENTIAL

## Joseph Smith, Prophet of the Living God

(Continued from page 898)

The Book of Mormon was given to the world through the instrumentality of Joseph Smith, specially authorized and empowered for the work, a prophet fulfilling prophecy.

The prophecies of Malachi, reiterated and emphasized by Moroni when he first appeared to Joseph Smith, specifically predicted the return of Elijah, with power to inaugurate the vicarious service by the living in behalf of the dead. This found fulfillment on the third day of April 1836, when Elijah visited in person Joseph Smith and his fellow-servant Oliver Cowdery, declaring that the time designated by Malachi had fully come. Then he conferred the power and authority for the work of salvation for the dead, that, as a link in a chain, binds earth to heaven. The labor thus begun in the present dispensation, precisely as foretold, through the ministration of the prophet, named centuries before the Meridian of Time, has been prosecuted with earnestness, with zeal, and with sacrifice, to which the majestic temples reared by modern Israel testify with an eloquence surpassed only by that in which is told the story of the sacred rites and saving ordinances administered within.

The few instances cited must suffice as illustrative of the many wherein this modern prophet, while following the path specifically prescribed for him, unconsciously effected the realization of predictions already hoary with age.

2. Joseph Smith received the Holy Priesthood through ordination under the hands of those who held it aforetime. The fact that no one can impart to another what he does not himself possess requires no demonstration. In the bestowal of the Holy Priesthood, in the conferring of authority to act in the name of the Lord, this truth finds literal application. In the testimony of his life, in his testament bearing the blood-red seal of martyrdom, Joseph Smith affirms without qualification that the several powers and functions pertaining to the priesthood were conferred upon him by those who held and used the keys of those separate callings in earlier periods. Thus, the Angel Moroni, who delivered to Joseph Smith the record of old con-

taining "the fulness of the everlasting gospel," and who in so doing fulfilled the prediction of John as described, was the very person who, while yet a mortal being, had completed and sealed that record, and then had buried it where it was found under his direction fourteen centuries later.

In May 1829, Joseph Smith and Oliver Cowdery were ordained to the order of the lesser or Aaronic Priesthood; the officiating priest was John, surnamed the Baptist—he whose voice was heard in the wilderness of Judea crying repentance and proclaiming the coming of the Messiah, he who baptized the Savior in Jordan, the priest after the order of Aaron to whose authority Jesus submitted. Who more fit than John to restore to earth the authority of the priestly office to which pertained the preaching of repentance and the power to administer in the essential ordinance of baptism?

The higher or Melchizedek order of priesthood was afterward conferred on Joseph Smith and Oliver Cowdery, each of whom was ordained to the holy apostleship, with authority to officiate in all the ordinances of the gospel. By whom could this higher authority be more properly restored to earth than by those who last officiated as presiding officers therein? And by these—Peter, James, and John, who constituted the presidency of the apostles in the primitive church—were Joseph Smith and Oliver Cowdery ordained apostles of the Lord Jesus.

In the same orderly manner, the special appointment pertaining to the gathering of Israel in the last days was conferred by Moses—the leader of unscattered Israel. Furthermore, as already cited, the commission and authority relating to the labor of the living for the salvation of the dead came through Elijah, who, not having passed the portals of death, yet quickened to a life continued, was particularly qualified to officiate in matters pertaining to both the living and the dead.

The last dispensation—that of the fulness of times—was long ago foretold as a period of restoration and restitution, a time of re-establishment, when all things before revealed should be again made plain, and the

THE IMPROVEMENT ERA

**STONE GRIND**  
**YOUR OWN**  
**FLOUR!**

Enjoy finer flavor and greater nutrition of whole grain . . . freshly ground!



### Ever-increasing in popularity

Everyone knows that bread and other cereal foods made with whole grain freshly ground is for tastier and richer in health-giving nutrients. And—it's the wise home where something is done about it.

Rapid—efficient, the Lee Household Electric Flour Mill reduces whole grain to fluffy flour for a fraction of a penny a pound. Best of all, it's STONE GROUND—

every food element is retained! WRITE TODAY for prices—FREE recipes—food facts!

### SPECIAL OFFER—FLOUR

Send coupon for introductory offer of 5-lb. pkg., Deaf Smith wheat flour, America's richest in food elements, or select Wis.-Minn., wheat flour—stone ground the day it's shipped.

LEE ENGINEERING CO.  
Milwaukee 3, Wis.

LEE ENGINEERING COMPANY, Dept., L.E.  
2023 W. Wisconsin Ave., Milwaukee 3, Wis.

- ☐ DEAF SMITH FLOUR, 5-lb. pkg. Postpaid. Only \$1.50  
☐ WIS.-MINN. FLOUR, 5-lb. pkg. Postpaid. Only \$1.00

Name

Street

City  State

sublime consummation of another part of the great plan of salvation be accomplished. Elias, the restorer, came to earth and transmitted to Joseph Smith the keys of authority in the work of restoration and re-establishment.

The claims made by and for the first prophet of this, the last dispensation—as to the source of his authority, the means and manner of his ordination—are consistent and logical.

In view of the great apostasy, following the Messianic dispensation and the apostolic period immediately succeeding, whereby the Church of Jesus Christ ceased to exist among men, and the Holy Priesthood was no longer represented by organized quorums of men duly ordained—the apostasy predicted by Christ and the apostles, and proved by rational interpretation of later history, it was impossible for any mortal to re-establish the Church without the restoration of the powers, gifts, and authority of the priesthood.

This re-establishment, as foretold and as now realized, was no mere revival; no fanning of a flame from a heap of smouldering cinders; no rejuvenation of a weak and decrepit church. It was to be, and proved to be the creation of a church new to modern times, though in reality older than time—the Church of Jesus Christ restored to earth. Men are the instruments, the agents, through and by whom the Omnipotent brings about the realization of purposes which may be but in small degree comprehended by human minds; indeed, the authorized and appointed agents may fail to fathom the divine thought to its depths; and may see but dimly the outlines of the great edifice they help to rear. Prophets have ever builded better than they knew.

3. That Joseph Smith was a Prophet of God is conclusively proved by his life work and its results.

A nomination or call to office, even when followed by valid election, does not assure active and efficient service. Actual qualification for any position of authority is manifested through effective administration under the authority vested in the official. That men through their organizations—municipal, state, and national, frequently nominate and elect from among themselves those who are unfit

(Continued on page 973)



What better gift  
than a handsome  
Latter-day Saint  
Bible... beautifully  
designed and printed  
by the world's oldest Bible

**publisher, CAMBRIDGE UNIVERSITY PRESS**

These lovely Bibles — tastefully handcrafted in six luxurious binding styles and printed on the finest milk-white India paper in clear, readable type — are available in both Missionary and Family editions. Both editions contain the complete authorized text of the King James Version and the helpful LDS Ready References. These official Bibles make superb gifts at Christmas. From \$8.00 to \$20.50.

At your local bookstore or from

**THE DESERET BOOK COMPANY**  
44 East South Temple Street, Salt Lake City 10, Utah

**AN EXTRA  
"CHRISTMAS  
BONUS"  
TO YOU  
FROM STATE!**



**OFFICERS**

Carl C. Burton, President; Junius Romney, Executive Vice-President; Vernon Romney, Vice-President and General Counsel; L. Eugene Clissold, Vice-President; Parley Peterson, Treasurer; Ruth Roscoe, Asst. Secy.

**NOW YOUR SAVINGS CAN EARN**

**3 1/2%**  
Anticipated rate, earnings permitting, July 1 to Dec. 31, 1956

**HIGHEST IN UTAH ON INSURED SAVINGS**

If your savings are earning more, they are not insured. Every account at "State" is insured to \$10,000 by the Federal Savings and Loan Insurance Corporation. Start a savings account now, where you can receive higher earnings... with complete safety. Just send check or money order for \$5.00 or more to...

**STATE SAVINGS**  
**56 SOUTH MAIN**  
**AND LOAN ASSOCIATION**

# EASY STEPS to Home Comfort



See Your  
Lumber Dealer  
and Learn

..how to judge and select  
home insulation

..what parts of your home  
to insulate first

..how to protect your home  
from vapor damage

how to make remodeling pay with  
BALSAM-WOOL INSULATION



## Balsam- Wool

\*Reg. U.S. Pat. Off.

Sealed and Balanced Insulation

Distributed by

**MORRISON-MERRILL  
& CO.**

Building Material Distributors

## From Here On...

Richard L. Evans

THERE ARE always times of looking back in the living of a lifetime. No matter what decisions we make or fail to make, we are likely to look back and wonder what would have happened if we had done differently. Being human, as all of us are, we make mistakes. To some extent, at least, most of us at times feel our way along without the full facts before us, and perhaps there is almost no day that we couldn't look back upon and wish to improve. There is perhaps almost no day that we couldn't wish we hadn't said some things we have said, that we hadn't thought some things we have thought, or that we had done some things better than we did. Life is in part a process of repentance. In a sense, progress itself is a process of repentance; and the person who thinks he doesn't make mistakes is usually deceiving himself. Individually and collectively, there is no doubt we make many mistakes. We misjudge other men; we misjudge situations; often even we misjudge ourselves—and our problems and perplexities, our debts and difficulties, our regrets and some of our sorrows and uncertainties are part of the price we pay. The judgment to recognize and the bigness to admit a mistake are among the more desirable qualities of character; for the future will be more as we would want it to be if we have the judgment and honesty to admit our mistakes and repent and improve. And the sooner we repent, the sooner we pay, the sooner we improve, the lighter is the compounding of the penalties. It is as Emerson observed: "Always pay, for first or last you must pay every debt." And having admitted mistakes, having sincerely repented of the past, there remains an earnest incentive to look forward from here, with hope, and with faith for the future. If there is anything we have reason to regret, from here on is our opportunity, for great is the power of real repentance—which is to turn away from what we should not do, and do it no more.\*

"The Spoken Word"

FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, OCTOBER 14, 1956

Copyright 1956

\*Revised.

<sup>1</sup>Ralph Waldo Emerson, *Compensation*.

Let's

Finish

the Job!

JOIN THE  
MARCH OF DIMES  
IN JANUARY

## Joseph Smith, Prophet of the Living God

(Continued from page 971)

to exercise official powers, will not be seriously disputed. Authority may be delegated under the laws enacted by men; qualification cannot be so conferred. But when God calls and ordains a man to any office, qualification and power are given as required.

Joseph Smith was not a Prophet by election nor an apostle by ordination alone; his works confirm and prove his actual possession of the authority he professed. In relation to the power of prediction as a feature of the prophet's calling, a test by which to distinguish the true prophet from the pretender was given of old, and is equally applicable to-day; it was this:—"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deut. 18:22.) The rule implies that the fulfilment of prediction is at least strong evidence that he who so prophesied was indeed a prophet.

A prophecy given to the world through Joseph Smith, though described as the words of the Angel Moroni, referred to the Book of Mormon, which at that time was untranslated, and declared: "The knowledge that this record contains will go to every nation," etc. Already the book has been published in all the principal languages of earth, and the work is still progressing.

The persecutions of the Latter-day Saints, the mobbings and drivings that awaited them, their painful and perilous journey to the west, and their growth as a mighty people amongst the mountains, were all foretold by the Prophet Joseph many years before the exodus began. The literal fulfilment is a matter of current history, and a subject that claims the attention of philosopher, historian, and statesman alike.

IN 1832, JOSEPH SMITH gave to the Church this revelation:—"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South

(Continued on following page)

## Earn More — With Safety

Christopher Columbus Says...  
Make Your Savings  
Pay **YOU...**



Make your money earn the most . . . a big 4%. Experienced lending . . . low overhead . . . and no gifts let us share the earnings with you. Invest with complete safety in this state-government supervised company. All money received until the 15th of the month, earns from the 1st. Open an account now either in person or by mail.

**4**  
With Safety

SAVE  
BY  
MAIL!

**4%**

**Columbia**

IN  
SUGAR  
HOUSE

SAVINGS AND LOAN ASSN.  
1056 EAST 21ST SOUTH ST.  
SALT LAKE CITY 6, UTAH

STATE  
SUPERVISED

Elbert R.  
Curtis  
President

Robert V.  
Hodgen  
Exec.  
Vice Pres.

Elbert R. Curtis  
Dr. J. Le Roy Kimball  
J. Fred Pingree

T. J. Christiansen  
Leo L. Capson  
Dee F. Anderson

Louis H. Callister  
Sid N. Cornwall  
George A. Dixon

OFFICERS AND DIRECTORS

## Symbols of SERVICE



PLANNED



LEGISLATION



Perfect Protection  
Insurance Program

Life • Auto • Fire

Farm Comprehensive  
Liability



UTAH  
STATE **FARM Bureau**  
FEDERATION

65 E. 4th South  
Salt Lake City  
Elgin 9-8668

## Joseph Smith, Prophet of the Living God

(Continued from preceding page)

Carolina, which will eventually terminate in the death and misery of many souls;

"And the time will come that war will be poured out upon all nations, beginning at that place;

"For, behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain," etc. (D & C 87:1-3.) This prediction was proclaimed by the elders of the Church more than a quarter of a century before the Civil War broke out between the North and the South; and the revelation was published in *The Pearl of Great Price*, British edition of 1851, and was announced yet earlier, within the year named, in the *Millennial Star*, volume 49, page 396. The terrible events constituting a literal fulfilment of this dire prophecy, beginning twenty-eight years after its announcement, are known even by the schoolboy conning his lesson in United States history.

These instances of prediction, made by this Prophet of the latter-days, and verified by literal fulfilment, are cited as examples; others equally convincing are on record in the published works of the Church, and to these the investigator is referred.

Let it not be forgotten, however, that the gift and function of prophecy comprises more than the power of prediction. Joseph Smith's position as a Prophet of God is proved by his spiritual enlightenment and surpassing wisdom in matters of present importance, and in his interpretation of events of history to him as to us ancient. The translation of the Book of Mormon, and of other ancient records, is proof of his divine endowment. In the exercise of other gifts and graces of the Spirit, in healing the sick, in his power to read the minds of men and lay bare the secrets of their hearts, in his inspired counsel, in his administrative ability as shown in the plan of Church organization, as a preacher of righteousness and a teacher of men, he was

verily a prophet from whose lips issued truth and wisdom as living water from the perennial spring.

4. The doctrines taught by Joseph Smith are true and scriptural. The revelations proclaimed by him are in harmony with earlier scriptures, yet adapted to the new dispensation inaugurated through his agency. Hostile critics and avowed enemies of the Church have failed in their eager search for inconsistency or contradiction between modern revelation and ancient scripture. The doctrines of the Church of Jesus Christ of Latter-day Saints are the doctrines of the gospel; they change not, for their foundation is truth.

If a shadow of doubt yet lingers as to the divine authenticity of Joseph Smith's calling and mission among men, let the results of his life's work dispel the shade. What sect or church, other than the Church of Jesus Christ, re-established and founded through the authorized administration of Joseph Smith, even professes that its organization and

## HURRY! Snap Up This Amazing Offer

### 7-PIECE KEYSTONE 8mm MOVIE OUTFIT

Everything you need for taking and showing home movies!

NOW ONLY \$129<sup>95</sup> Complete

NO DOWN  
PAYMENT  
... ONLY  
\$1.75 WEEK

- Keystone K-25 Movie Camera
- Keystone Movie Projector
- 30 x 40 Movie Screen
- Screen Cover
- Roomy Gadget Bag
- Roll of Color Film
- Movie Record Book

Let Us Show You How To  
Make Beautiful Full-color  
Movies As Easily And  
Cheaply As Snapshots

MAIL COUPON NOW!

STANDARD OPTICAL COMPANY  
273 So. Main, Salt Lake City, Utah  
Send complete \$129.95 Keystone Outfit to

NAME .....  
ADDRESS .....  
CITY & STATE .....  
At least a \$5 deposit must accompany all mail orders. Monthly payments are \$7.50.

**Standard**  
*Optical Company*

273 So. Main - - - Salt Lake City  
2443 Washington Blvd. - - - Ogden  
161 W. Center St. - - - Provo  
446 Park Avenue - - - Idaho Falls

operation are after the manner of Christ's Church of former days? Where is another church to be found ready solemnly to proclaim and defend its title to bear the name of Jesus Christ, and to demonstrate its possession of the Holy Priesthood.

Proof of actual and unbroken succession in the apostolic office from the chosen twelve ordained by the Christ in person has been attempted in vain. Moreover, the great falling away—already begun in apostolic days—the general apostasy with consequent loss of priesthood and authority, was clearly foretold, and is plainly admitted by unbiased theologians of modern times. The assumption that any man, or combination of men, or the human family in its entirety can originate or create among themselves the authority of heaven—the right to administer in the sacred ordinances of the gospel of Christ, and the power to speak in the name of the Lord, is so illogical and absurd as to be its own refutation. If man cannot obtain this power of himself, he cannot delegate or transmit the same to his fellows by ordination or other ceremony. Where shall we search for a church other than that founded through the authority conferred on Joseph Smith, that asserts the weakest pretense of claim to the restored priesthood?

Had the Church of Jesus Christ of Latter-day Saints originated in deceit, were its professed authority and power man-created and self-assumed, were its title but a name, and that name of man's choosing, were this Church but one among the many small sects and parties that have grown as a fungus in the night, only to wither and rot under the next day's sun; in short, if it be not what it claims to be, how are to be explained its steady growth, its orderly development, its stability and vitality, its marvelous recuperative capacity, its varied manifestations of vigor and life of which neither men nor demons can rob it. It boldly declares its own immortality and affirms that human power shall never avail to destroy it. So declared the Prophet at its inception; so each successor to the seat of prophet-presidency has reiterated; so does its history warrant; so will the years and centuries confirm.

There is but this answer to the greatest question of the age: JOSEPH SMITH WAS TRULY THE PROPHET OF THE MOST HIGH GOD.

DECEMBER 1956



## *All advantages of a large University, All the attention of the small College*

Consider these advantages at the  
Largest Intermountain University . . .

- Adequate faculty for the large student body.
- Relatively small classes.
- A complete stake of the LDS Church, entirely with student membership in 17 wards.
- Frequent visits from General Authorities and other Church leaders.
- Counseling service available to every student.
- Scores of cultural, geographical, departmental and social groups, open to all students.
- Expanded schedule to include all who wish to take any class.
- Efficient placement service to aid in finding employment.
- Close association with family-sized groups of roommates in beautiful campus residences.

Winter Quarter Registration — January 2, 1957

## **BRIGHAM YOUNG UNIVERSITY**

PROVO - UTAH

SALT LAKE'S NEWEST HOTEL

## **HOTEL TEMPLE SQUARE**

The place to stay  
The place to eat



# Melchizedek

## Quorum Projects Provide Important Activity

**D**URING THE YEAR 1956, at each of the four stake conferences held in every stake, one step in a four-phase program was presented, seeking to reactivate all men in the Church who have become inactive, whether in the Melchizedek Priesthood, the Senior Aaronic Priesthood, or without ordination to any priesthood.

In brief the four phases were as follows:

During the first quarter was stressed the organization work to carry on the program, making certain all quorums were officered and that all committees were appointed and functioning; making lists of inactive brethren with whom we may work; developing quorum and other projects to provide activities for men now active and for men who could be interested in becoming active through participating in these projects; seeking to provide some kind of Church activity for each quorum member; introduction of "personal missionary approach" whereby active men may be assigned to labor on a personal basis with inactive brethren.

During the second quarter special emphasis was given to ways by which the Church service committee in the Melchizedek Priesthood may fit into this program.

During the third quarter of the year, emphasis was placed on personal welfare interest, both in Melchizedek and Senior Aaronic Priesthood quorums. We endeavored to study the membership of all quorums with the thought in mind of giving personal welfare co-operation wherever needed, such as helping our brethren to find better employment if necessary, or helping those out of work to find employment; to assist those of our members who may be ill or otherwise disabled; to help widows of members who have died; or to assist in the personal welfare of children of quorum members who may need to find work to help them through school or to assist in swelling the family income. Emphasis was given to the

manner in which the quorums may co-operate with the Church welfare program, whether on a ward or stake basis.

During the fourth quarter special emphasis was given to ways and means of making quorum meetings interesting and attractive. Attention will be given to class instruction, the business portion of each meeting, and further discussion of quorum activity projects.

The work of the fact-finding committee was reviewed at length in the article in this space last month. Further review here may not be necessary.

However, we give below a list of detailed project suggestions for the Church service and personal welfare committees:

### CHURCH SERVICE COMMITTEE:

*General Objectives:* To enlist every man in some kind of Church activity.

### *Suggested Activities and Projects:*

a. Institute a well-planned social program in the quorum. Inasmuch as several of the quorum members will be working on a personal missionary approach program with inactive members, three or four such active brethren and their wives could well plan a house social to which they may invite inactive men and their wives with whom they are working. Several such house socials might be held in the same ward during the same week, with different groups in each social. Within two or three weeks afterward, a quorum social might well be held, bringing in all those who had attended the house socials formerly. Co-ordinating socials in this way will make it easier for the inactive people to come to the quorum socials in the ward.

Softball, horseshoe, and hard ball games and leagues are excellent for summertime, followed by socials in which wives of the brethren may join.

Active brethren assigned to inactive ones may issue invitations to movies, concerts, plays, and other public events, as any young couples go out together, each one paying his own way, but providing companionship and building up friendships nevertheless.

Fishing and hunting may be undertaken by active and inactive quorum members going together on a group basis, or even as couples.

Trips to national parks as summer vacations are sometimes organized by groups of people in one or two cars, or more, if couples wish to take their children along.

It is suggested that local officers use their ingenuity to make recreation an important and wholesome means of doing this missionary work with inactive members.

b. Public service projects, like those sometimes conducted by civic clubs, have been sponsored by quorums; for instance, July 4 and July 24 celebrations, anniversary celebrations affecting single communities in which the brethren live, etc. Cemetery beautification has enlisted much interest in small communities. Beautification of parks and the building of play centers for children in city parks have been popular projects with some quorums in rural areas.

c. Ward teaching as a quorum project. Quorum officers may well plan to have their quorum members do their ward teaching one hundred percent on all districts assigned to them. Efforts may be made to enlist all quorum members in ward teaching. Close co-operation between quorum officers and ward bishoprics on this matter will be greatly appreciated.

d. Full co-operation with the ward and stake welfare committees on farm and other welfare work is most stimulating. Through the co-operation of two committees—Church service and personal welfare—much may be accomplished on this point. The personal welfare committee should spearhead this work, but the Church welfare committee must give active and sympathetic co-operation.

e. Musical activities, such as organization of choruses, quartets, trios,

# Priesthood

duets, vocal and instrumental, for participation in ward and stake events draws much interest. Wives of quorum members may join in this event.

f. Co-operation with stake missionary work. Each quorum should be represented by members in this work. Consultation with ward bishops on this subject will be helpful.

g. Persons in the quorum who enjoy taking photographs may be enlisted to provide pictures for absent members, showing activities of the quorum members in various projects.

h. Every quorum could well conduct a standing project to encourage all quorum members and their families to attend Sacrament meeting each week.

i. A similar project may well be carried on with respect to attendance at Sunday School, on the part of quorum members and their entire families.

j. Teach the proper method of performing the ordinances of the Church. Due care should be exercised in this matter, however. When properly planned, this instruction is of great benefit to quorum members.

k. Temple attendance may well be encouraged, and those not now able to obtain recommends may be encouraged to put their houses in order that they may participate in this work.

l. Publicity may be provided pertaining to the quorum activity, for

publication in the Church organs. Proper notice may be given locally on ward, quorum, stake, or other events in which quorum members will be interested.

m. Transportation should be arranged for those in need of it, to encourage attendance at stake conferences, other stake events, and ward meetings and entertainments. Particularly should attention be given to the aged and infirm.

n. Co-operation with class instructor in making available to quorum members copies of course of study, and otherwise assisting to make the classwork interesting.

o. Pride should be taken in good attendance at quorum meetings, monthly business meetings, and stake priesthood meetings.

p. Stake conferences permit the Church membership closer contact with the General Authorities. It should be a project with each quorum to encourage attendance of all members and their families at these important gatherings.

q. The preparation of family histories and genealogical records should be encouraged by all members, with an object toward having all work done in the temple for the kindred dead of each member. This should be a family project, urged by the quorum for its members.

r. Reading the scriptures is neglected among many people. Quorums

may bring blessings to their members by suggesting regular reading of the four standard works of the Church.

s. Participation in the servicemen's program. Both active and inactive men may be used in this work to good advantage. Make it a project to have each serviceman from the quorum corresponded with at least monthly, or more often if possible. Send to each THE IMPROVEMENT ERA and the "Church Section" of the *Deseret News*. Also send to each, one or two missionary tracts every month for his own reading and for distribution to buddies in the service not of our faith.

Contact should be maintained with quorum members away to school, living away temporarily on account of employment, or away for other reasons. Letters should be sent to them regularly. Particularly is this true with respect to foreign missionaries from the quorum, who receive much encouragement from letters from the quorum.

It is suggested that quorums use as many of these suggestions as may be wise in their areas for the furthering of the work. Other suggestions will occur to the quorum presidencies as they discuss their work in weekly presidency council meetings.

(The work of the Personal Welfare committee of the Melchizedek Priesthood quorums will be discussed next month.)

## A Christmas Letter

(Concluded from page 899)

from a devoted father and loving mother ever pulled us back to the old home, the dearest, sweetest spot on earth.

It is only an old country home, but no palace was ever filled with truer love and devotion on the part of parents, brothers, and sisters than that which pervaded the hearts of the loved ones in that family circle.

HANGING your coat in its accustomed place, I walked out of the front door; as the night-latch clicked, I thought it might have been a click of

the lid of a treasure chest that held the wealth of memories that no money could buy.

Well, my brother and pal of youthful days, I just wanted you to share



with me this glimpse of happy memories, and to say as the Yuletide now approaches, my heart is full of loving wishes for you, that you and yours may enjoy the happiest Christmas ever, and that the New Year may come laden with happiness and joy supreme.

Love and kisses to Fawn and the girls.

Affectionately,  
David O.

Mama Ray and Bob join in sending love and best wishes to you all.

D. O. M.



# The Presiding

## Study Guide for Ward Teachers

December 1956

Modesty and Virtue

**K**NOW YE NOT that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (D & C 93:35.)

One can scarcely imagine a sterner rebuke of uncleanness and impurity of life than is given in these two passages of scripture, the first one being the words of the Apostle Paul to the Corinthians in the Meridian of Time, and the second one, the words of God to the Prophet Joseph Smith in our own time. Again, could one think of a loftier conception of the nobility of man and the sacredness of human existence than is set forth by the Lord when he calls the body of man his temple and declares that his spirit abides in it. The admonition of the Lord to us through his revelations is that we should constantly practise virtue and holiness before him.

The purpose of the gospel and its glorious teachings is the purification of man that he might be fit for the spirit of God to dwell in him and thus become sanctified. The Lord cannot look upon sin with the least degree of allowance. All of us, old and young, should realize the absolute necessity for purity of life in the Church and kingdom of God. Virtue is the foundation of character. This requires that we shall be virtuous not only in action but also in thought, for the Lord has clearly taught that those who are not virtuous in their thoughts will lose his spirit and deny the faith. To be unclean in thought is a grievous sin, though it may never find expression in action. Modesty, the quality of character that indicates a sense of propriety and humility, that holds to purity and decency, that is chaste and circumspect—these qualities are the preservers and guardians of virtue. Take away modesty and virtue goes also.

How thankful we should be for the glorious principles of life and salvation given to us in the gospel. Lofty ideals and standards of conduct bringing temperance and sobriety, purity, chastity, and virtue make possible the living of a prayerful life devoted to the service of God and our fellow men. It makes possible the coming to us of the spirit of God as inspiration and enlightenment, a constant companion, making it possible for us to follow the admonition of the Lord in constantly practising virtue and holiness before him.

As members of the Church both parents and children should cherish these lofty and glorious principles under all circumstances and conditions, being examples of modesty and virtue.

### INTRODUCTION OF STUDY GUIDE FOR JANUARY 1957

"Honour Thy Father and Thy Mother"

The commandment "honour thy father and thy mother" has spanned many centuries. It is as binding today as it was when first given. How long has it been since you visited your parents? If time has slowed and bent their forms, do not forget that you figured mightily in the transformations. Have you fulfilled their dreams? They love you, sat up nights, prayed, wept, worried, hoped, and dreamed. Are you satisfied? Are they?

## Youth Speaks



Brent Peterson



Bishop Orville C. Lundell

### Why I Respect the President of the Priests Quorum

*Address delivered by Brent Peterson, a priest, at quarterly conference of Lorin Farr Stake.*

**T**HE PRIESTS quorum is a group of young men who are in the age range sixteen to nineteen, and the quorum president is always the bishop.

I respect Bishop Orville C. Lundell as the president of the priests quorum in our ward because he stands for all things that are good.

Bishop Lundell, with the help of our Heavenly Father, presides with dignity and devotion to the priesthood. He is progressive and understanding. He has a forgiving heart. He guides us with clear vision and sets a worthy example.

Bishop Lundell is a pal to me, to the priests, and to all the young people of the ward.

He helps me solve my problems; he honors those who differ with him; he takes time to consider all points of view on any problem and in any difficulty.

The most powerful implement our bishop uses as our president is kindness—he is kind to everyone.

I have much respect for my bishop because he has given me the privilege, as a priest, to bless the Sacrament and to baptize.

These are just a few of the reasons why I appreciate the priesthood and respect Bishop Lundell, president of the priests quorum in our ward.

# Bishopric's Page

Prepared by Lee A. Palmer

## Presiding Bishopric Announces Plans for Erection of Memorial Commemorating the Restoration of Aaronic Priesthood

**D**URING THE bishops' conference held in the Salt Lake Tabernacle, Friday, October 5, 1956, Presiding Bishop Joseph L. Wirthlin announced plans for the erection and dedication of a memorial to commemorate the restoration of the Aaronic Priesthood, May 15, 1829.

### SIZE OF MEMORIAL

The memorial will consist of three heroic figures in bronze, representing the resurrected John the Baptist conferring the Aaronic Priesthood on the heads of Joseph Smith and Oliver Cowdery. The bronze work will measure approximately ten feet high and will be mounted on a granite base four feet in height. The memorial will be approximately eight feet wide at the base.

### TO BE DEDICATED MAY 15, 1957

The completed memorial will be erected on Temple Square in Salt Lake City and will be dedicated May 15, 1957. In connection with the unveiling and the dedication, plans are already being made for an appropriate and extensive celebration of the event.

### FINANCING THE MEMORIAL

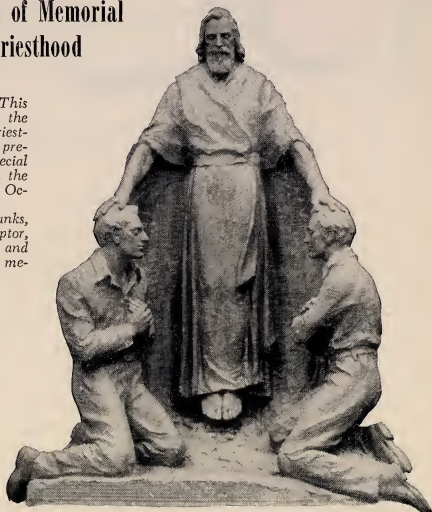
No money is to be appropriated from the general funds of the Church for the erection of the memorial. All costs are to be paid from contributions by bearers of the Aaronic Priesthood: Those under twenty-one are invited to contribute fifty cents each; those over twenty-one are invited to contribute one dollar each.

### REPORTING AND REMITTING MEMORIAL FUNDS

Special blanks have already been furnished bishops for use in listing the names of contributors and for indicating the total amount remitted.

**EDITOR'S NOTE:** This sculptor's model of the proposed Aaronic Priesthood memorial was presented during the special bishops conference in the Salt Lake Tabernacle, October 5, 1956.

Dr. Avarad Fairbanks, famous Utah sculptor, prepared the model and will complete the memorial.



Sculptor's model of Aaronic Priesthood Memorial.

It should be the objective of each bishop to complete this project as soon as possible, remitting, in a single sum, all contributions by December 31, 1956. Only a few days remain before the New Year. It is urged that every bishop give this matter his full attention in order that the Presiding Bishopric may report to the First Presidency that each ward has reported and remitted by December 31.

### NAMES OF CONTRIBUTORS TO BE PRESERVED

The name of each person making a contribution will be placed in a copper box and deposited in the base of the memorial. It should be a great source of pride and satisfaction to every bearer of the Aaronic Priesthood contributing to the monument to know that he is among the thousands who made it possible.

### PROGRESS REPORTED

Already, hundreds of bishops have completed the project and remitted

their contributions. Others are carrying the project forward with the suggested December 31 deadline in mind. If any have delayed getting this matter underway, we respectfully request their immediate attention and action.

### STAKE COMMITTEES TO ASSIST

Stake committees for Aaronic Priesthood under twenty-one and for senior members of the Aaronic Priesthood should now be preparing to effect a successful conclusion of this entire project.

If there are any wards needing last minute help, we suggest stake committees give constant assistance and follow-up until the matter is closed.

### PERSONAL VISIT IS RECOMMENDED

It is recommended that each bearer of the Aaronic Priesthood, both under and over 21, be visited personally by his leader in gathering contributions. There is no substitute for the personal visit.



## Kindness for Christmas

by Eileen Gibbons

TODAY'S FAMILY EDITOR

WITH CHRISTMAS only a few weeks away the wise mother suddenly becomes the one who shopped early, the lucky youngster the one who has a record for good behavior, and the fortunate dad the one who comes through the season with money in the bank.

Any day now we shall set aside an evening for Christmas cards. Dad will address his share; Mother will do her half; the youngsters who don't have lists of their own will lick the stamps; and another big annual job will be taken care of with the silent prayer that no one was forgotten. Less expeditiously, but with similar, almost mechanical concern, and finally relief, the shopping will be done.

Christmas will be a happy season, for most of us the favorite of the entire year. Why? Because of the event it commemorates? Because our families are together again? Because gifts are exchanged? We know that how happy Christmas is in our home will depend not nearly so much on the exchange of gifts as upon the degree to which we remember Christ and on the reunion of the family.

And yet, the great emphasis will be on gift giving. This is as it should be, perhaps. Ready-made opportunities to help one another such as the pioneers had every day are rare, and we need a means of expressing how we feel about friends and loved ones. And certainly Christ gave much to us. The laying down of his life and fulfillment of his mission as a Redeemer were acts of giving beyond our comprehension.

But let us add to a consideration of these things the fact that Christ taught love and unselfishness as

fundamental to the gospel. He taught a beautiful othermindedness which, if we ponder in light of 1956 Christmas gift and card practices in our homes, might lead us to ask ourselves:

Is giving in our home essentially a spiritual or a material thing? How selfless are our gifts? Do they involve thought, conscious love, and gratitude—or just money? Has “buying” replaced “giving” in our holiday vocabulary? Are we so concerned about cookie recipes and hiding places for bulky things like tricycles and whether Susie wants a blonde or brunette doll that before we know it the season is gone? Looking back

on it, do we find it difficult to remember feeling very much very deeply?

Christmas, like the Sabbath, ought to be “kept.” To varying degrees and in various ways, many Saints do, by emulating Christ, by actually giving of themselves after selfless thought about how best to do it.

To one sister, for example, Christmas is the perfect time to express in words, and the humility this effort sometimes takes, her affection for others. She learned while a Relief Society president how much kindness means to the bereaved, the ill, and the economically poor, and for this reason now makes kindness her first Christmas concern. She makes a project of “remembering.” She remembers that one sister's youngest son gave a 2½ minute talk on tithing during the year, that the Smith's new

(Continued on page 982)

—Monk Meyer Press Photo

Selfless service—a warm lunch and a smile for someone ill, perhaps—may be the best Christmas gift we give.



# *Sweet Treats for Christmas*



Candy canes for the tree and “fillers” for the stockings . . .

fruit cakes and cookies for drop-in visitors . . . rich plum puddings or mince pies to top off the Christmas dinner . . .

for these and other holiday sweet treats, you'll want to stock up now on the complete U and I Sugar family:

powdered, brown, fine granulated, and superfine dessert.

**U T A H - I D A H O   S U G A R   C O M P A N Y**



## Clabber Girl's FESTIVE Christmas Card Cookies

### CHRISTMAS CARD COOKIES

Yield: 3 dozen cookies

1½ cups sifted	1¼ teaspoons ground
all-purpose flour	ginger
1½ teaspoons	½ cup sugar
Clabber Girl	¼ cup shortening
Baking Powder	¾ cup molasses
½ teaspoon salt	1 egg, beaten

Sift together flour, Baking Powder, salt, ginger, and sugar into a mixing bowl. Cut in shortening until mixture is fine. Add molasses and egg; mix until well blended. Roll out to ¼-inch-thickness on lightly floured board. Cut into squares or rectangles. Place on ungreased cookie sheet. Bake in a 350° F. (moderate) oven about 8 to 10 minutes. Cool. Decorate to simulate Christmas cards.

### Do-It-Yourself...

Remember it's the fresh ingredients in your home-baked recipe that make things taste better; stay fresh longer.



**CLABBER GIRL**  
NOW EXCLUSIVELY KNOWN AS  
THE BAKING POWDER WITH THE  
BALANCED DOUBLE ACTION  
HULMAN AND COMPANY  
TERRE HAUTE, INDIANA

## Kindness for Christmas

(Continued from page 980)

home is less than a year old, that the busiest woman she knows brought a warm casserole when the children had mumps. She remembers that Brother Jones did the irrigating while her husband was away and that she was invited to the temple wedding of a girl she taught in Primary. These things she appreciates, all of us would, but she goes the second mile by expressing that appreciation. She may do it anyway by gift or card, but she also does it with words. She goes beyond the impromptu, daily kindnesses which should be natural with all of us. She makes December a month of especial thoughtfulness by taking the time to remember, and the time to let people know she remembers.

Her project might suggest to others a family night with emphasis on such "remembering," or simply on planning ways to enrich and personalize the multitude of Christmas cards. Many use this simple method of making Christmas more meaningful. One sister personalizes her greetings by including with each two or three favorite recipes which she has acquired during the year.

Among all the cards which you receive, which do you enjoy most? Likely, Aunt Jane's. It usually comes in the form of a two-cent post card and some years the hectographing is dim, but the greeting is original, and tells you she and her family think enough of you to put forth a little extra effort.

The sister who collects beautiful poems, witty sayings, a variety of bits, and then at Christmas time sends them with greetings to those whom they fit best, may be doing a small thing, but she is putting herself, and each person remembered, into it.

The need of all of us to express, and to hear expressed, kind feelings and assurance that we are remembered, might be illustrated by the experiment of a middle-aged couple, both psychologists, who sent at mid-year twenty telegrams to people with whom they kept little more than the yearly Christmas card contact. All the telegrams said was "Congratulations." Within two weeks, nineteen replies were received, and the answers went something like this: How did you know we had a new home? How

wonderful of you to take time to congratulate John on his promotion. The baby is wonderful—and welcome, as was your remembering us.

The father of a family, even though he may be justified sometimes in feeling that because he is the family bank he ought to be exempt from some of the details of actually "keeping" the holiday, can also get into the spirit of giving self. Little ways become big ways in their effect. So it has been a good two months since his wife sealed the last jar and stored it in the fruit room! What better time than now, when they are so much enjoyed, to thank her again—or for the first time—for the stored goods. What better time than Christmas to become keen to the little things: a quick, but tasty breakfast at 6 a.m., a newly covered chair, or shiny cupboard doors that haven't been mentioned since the paint smell faded with their drying. Or the busy family car might be a father's best means of real Christmas giving. His time is important, and his newly overhauled car is his pride and joy—but if it has been two months since he last offered the widow up the street a ride downtown, why not do it now?

Childhood is, of course, the best time to become acquainted with the experience of giving of self, and during these formative years children can learn sensitivity to the real needs of others, to the need for warmth, or they can begin the practice of spending a dime on Jim and 15 cents on Tom, because that's what they spend, and continue for the rest of their lives. It is doubtful if ten-year-old playmates used to giving each other color books would be pacified with the exchange of compliments, no matter how sincere, but there are many things they can do.

One child, for example, learns a poem every Christmas which he recites to his grandmother, an elderly neighbor, and his Sunday School and Primary teachers. It is his gift. Another child writes letters to cousins he seldom sees, and to his grandparents. A twelve-year-old reads to the elderly woman across the street who, a great reader for sixty-five years, now has difficulty with her eyes. Any child (with a little prompting) might choose Christmas as an appropriate time to thank the ward bishop, the favorite schoolteacher, or the news-

paper customer who pays her bill on time, for their help.

And speaking of children, what better time than Christmas for a mother or father to write brief notes to the men and women about whom their children have come home "raving" during the year. Adults who affect youngsters for good should be tops on any list of those parents appreciate.

We are likely to say, at this point, that we have no time. Buying has made giving so easy, that we are apt to reply: But that is too hard! Certainly we have enough on our minds!

It is difficult. Real giving always is. It takes more thought, more effort, perhaps even more postage. Summing it up, it takes more of the things which to a housewife are precious: time, attention, thought beyond the family. It takes something precious from a child who would rather play and from a father who must earn a living. It often demands, in addition, a humility and selfless attitude which are not easy to attain in one season.

But even the attempt will make spiritual a season which ought to be spiritual, lessen the importance of buying, without necessarily taking its place, and bring us to the New Year better able to keep that host of resolutions.

## HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Track pine cones to a small square of wood. Then let the youngsters sprinkle grass seeds in the scales of the cones and set the cone trees in a pan of water. With the cones kept moist the grass seed will sprout green and soon there will be small Christmas-like trees to delight the children.—Mrs. E. T., Los Angeles, Calif.

Substitute chopped almonds for peanuts in peanut brittle recipe. Pour on a buttered plate that is covered with finely shredded coconut. Press more coconut on top of candy with spatula.—Mrs. E. P., Los Angeles, Calif.

Use left-over pastry to wrap dates which are stuffed with fruits or nuts. Place on a cookie sheet with the folded side down and bake in a hot oven (450°) 10 to 15 minutes.—Mrs. E. P., Los Angeles, Calif.

DECEMBER 1956

## Winnifred Jardine Foremost in the Field of Foods

Winnifred Jardine makes hosts of hungry Mountain Westerners happy. Her daily recipe in the *Deseret News* gives mother new ideas on cooking.

Mrs. Jardine, herself a western homemaker, has won numerous awards for excellence. Read "Food Is Fun" in your *Deseret News*.

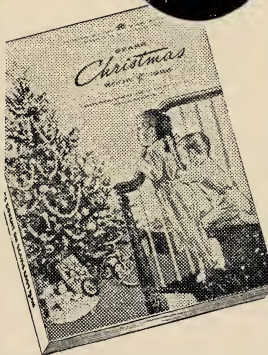
**DESERET NEWS**  
**Salt Lake Telegram**

THE MOUNTAIN WEST'S *first* NEWSPAPER



ONE STOP  
CHRISTMAS  
SHOPPING

**SEARS**  
ROEBUCK AND CO.



Phone EM 3-2676

Largest selection of gifts and toys in Salt Lake City. Orders placed before December 15 will be delivered in time for Christmas!



**It's better blending  
...that good  
Morning Milk**

Enjoy tastier dishes by using Morning Milk instead of ordinary milk or cream. For Morning Milk is super-homogenized to a creamy-smooth consistency to blend better with all other ingredients.

No other form of milk can guarantee such superior cooking results.

How to  
enjoy *deluxe*  
"fountain" sundaes  
at home with  
**Towne & Pride**  
toppings



Now make sundaes like a fountain professional—the Towne Pride way! Big, luscious, mouth-watering sodas and sundaes that are a dream to eat. Towne Pride Toppings do it for you—so easily, so simply. Makes serving ice cream five times as enjoyable. Comes in five delicious flavors: chocolate fudge, strawberry, butterscotch, pineapple, chocolate syrup.

**Towne & Pride**



**gay ceramic Honey Bee**

...with its plump little tummy packed full of Miller's fancy clover honey, gathered by the famous "traveling bees" you read about in Reader's Digest! Gold and black bee, 6" long, with wrought iron legs. Honey, itself, in cellophane bag so server is reusable. A conversation piece on any table! Gift-boxed. Shipped prepaid anywhere in U.S.A., tax incl., only \$3.00. Send check or money order (no C.O.D. please) to:

**MILLER'S HONEY COMPANY**  
Dept. E-12, Colton, California

The Honey of Honeys since 1894

DRINK  
**Ficgo**



A delightful  
hot beverage for those  
who don't drink coffee.

AT YOUR GROCERS



## A Little Goes a Long Way

by Ruth K. Kent

**S**URPRISES ARE a wonderful part of Christmas, but when they come in the form of unexpected guests at mealtimes, they can shatter the holiday menus which have been so carefully planned. We frequently need to know how to make a little food go a long way, and it is easily done.

To a small amount of fish, add one number two can of peas. Cover with a cream sauce, top with crushed potato chips or buttered crumbs, and bake until heated through. Or, make a substantial fish chowder by adding potato for body, finely cut carrots for color, and minced onions and bacon for flavor.

If the steak is obviously not going to reach, cut it into one-inch cubes, brown, and add chopped onion and just enough water to simmer. When the meat is tender, thicken the mixture and serve the meat and gravy together, over potatoes or boiled rice.

Fruits, peaches or berries for example, will serve extra persons if a sliced banana or two is added to them. Bananas enhance the flavor and are especially good if the fruit is used for shortcake.

Ham can be stretched by cutting it into small pieces and putting it into a cream sauce to be served over biscuits, or add minced ham to eggs and scramble together.

Try substituting tomato juice, soup, hot sauce, or vegetable juice when casserole dishes call for milk you

don't have. They give a different flavor and are nourishing, too.

If there are not enough eggs to go around for breakfast, use what there are to make French toast. If there are only a few slices of bacon, cook them and then crumble into waffle or pancake batter.

Pork chops or pork steaks can be diced and browned; onions, chopped celery, and a can of bean sprouts added to them; and the mixture served over rice. Or rice and tomato juice can be added to the diced pork and simmered until the rice is done.

To make ground meat stretch, add bread crumbs, cereal, cracker crumbs, cooked rice, or cooked macaroni, and plenty of tomato sauce.

Leftovers can come in handy, too. When there are leftover potatoes, and no meat, make a white sauce and dice the potatoes into it. Add sliced hard boiled eggs or cubes of cheese.

Leftover fruits can be combined, chilled, and served as a fruit cup. Put a little honey over them just before serving.

When there is nothing green left for a salad, open a can of string beans. Add a little vinegar and salad oil and some sliced onions. Let this marinate if there is time. Serve on a lettuce leaf or garnished with parsley or celery tops for a tasty salad.

There is a way to stretch everything. A little trying and a lot of imagination will make most foods go farther. Good luck!



Meat chunks in white sauce, served over fluffy rice or mashed potatoes and garnished with stuffed olive slices—a good way to stretch a little meat a long way when guests drop in.

## The Child Grows

(Continued from page 909)

temple that day. There was in Jerusalem a good and just man named Simeon who had been promised through the Holy Ghost that he would not die until he had seen the Christ. On this morning he had been directed by the 'spirit to go to the temple. When he saw the baby Jesus, he knew that the promise had been fulfilled.

Taking the baby in his arms, he praised God, "And Joseph and his mother marveled at those things which were spoken of him." Then he blessed the little one and his parents.

Nor was that all. Also in the temple was a righteous woman named Anna. A widow, she had spent all of her time in that holy place for many years, serving God both day and night. Luke records, "And she coming in at that instant gave thanks likewise unto the Lord and spake of him to all them that looked for redemption in Jerusalem."

WE SOMETIMES get the impression that the wise men, or Magi, from the east who visited the baby Jesus did so on the night the Christ Child was born. They are often pictured on Christmas cards, or in pageants, in the manger scene along with the shepherds. This idea is undoubtedly in error.

These wise men, and tradition has placed their number at three, were obviously strangers in the land of Palestine. When they arrived they went to King Herod to inquire,

Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him.

Many have tried to discover just where in the "east" these wise men came from, but no one has been successful in determining this.

It is popularly supposed that they came from Babylonia. Some speculate that they were actually Jews who remained in that eastern country following the captivity, while others say this is not possible. All of this is not much more than guesswork, however. Probably what is important for us to remember is that travel was slow in those days and even if they came by camel, which is likely for men of their standing, it would have taken them days, or perhaps even weeks, to make such a trip.

(Continued on following page)



Pueblo girl plans to make Home Economics her career

## Colorado Governor Presents Ribbon to Teen-Age Cook

Colorado's Governor Edwin Johnson attended the State Fair last year and he presented a cooking award to Miss Dorothy Dowen. An expert cook, Dorothy won 9 other ribbons as well.

Dorothy makes practical use of her experience in cooking contests—she's studying Home Economics! And, of course, she uses Fleischmann's Active Dry Yeast. "It's fast and easy," she says. "And keeps right in mother's cupboard."

Holiday time is here—so if you bake at home you'll be serving yeast-

raised specialties. And they're easier to make with Fleischmann's Active Dry Yeast handy. It keeps for months—always ready. And serve Fleischmann's "Yeast-Riz." Main Dishes, too—there's a recipe on every "Thrifty Three." Fleischmann's is always fast rising—easy to use. Get Fleischmann's Active Dry Yeast—it's the best.

Get the New  
"Thrifty Three"



Another Fine Product of Standard Brands Inc.

## Good Idea:

family dinner  
once a week  
at the

**COFFEE  
SHOP**



**Hotel Utah**

Max Carpenter  
Manager



## KITCHEN CHARM

WAXED PAPER  
KEEPS FOOD  
FRESHER LONGER!



EXTRA  
WAXED FOR  
EXTRA  
PROTECTION!

BARGAIN  
PRICED  
TOO!



• POPULAR WITH MILLIONS  
OF HOUSEWIVES...  
AT ALL LEADING GROCERS

## For All Ages— VITAMINS AND MINERALS

Drink them in  
*Natural*  
delicious juice form—use a  
SWEDEN Speed JUICER

Whatever your age, there are natural nutrients for you in the fresh-made juices of carrots, celery, apples, cabbage, etc. Enjoy their true natural goodness, delicious flavor with a Sweden Speed Juicer. Fully guaranteed. An ideal gift.

Juice in seconds.  
Easy to operate—  
Easy to clean.

U.L. & C.S.A.  
APPROVED

At leading department, appliance and health-food stores, or write for free folder.

**SWEDEN**  
SPEED JUICER

PAT. NO. 2,297,880  
OTHERS PENDING

SWEDEN FREEZER MFG. CO.  
DEPT. JI-2 JUICER DIVISION • SEATTLE 99, WASH.

## The Child Grows

(Continued from preceding page)

It is not hard to imagine King Herod's reaction to the question put to him by the wise men, "Where is he that is born king of the Jews?" Herod was the only king of the Jews. Had it not been so declared in Rome? Had he not proved it by helping to capture Jerusalem, by ruling with a flagrant fist, by rebuilding the city and the temple and by expanding the borders of the country?

Naturally he was shocked by the question. But he was too wise to show that he was disturbed. One can picture him perhaps inviting the Magi to be his guests overnight so that they could talk about it on the morrow when they rested from their tiresome travels. Quickly he had gathered the chief priests and scribes of the people and "he demanded of them where Christ should be born."

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Immediately the evil mind of Herod devised a cunning plan. This child was a threat to his throne. He must not be permitted to live. Calling the traveling Magi to him, he pretended to show a sincere interest in the star and the birth of the Christ, and inquired of them when the star had first appeared. When he had found out all he could, he sent them to Bethlehem, telling them that was where the child would be found and saying,

Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When the wise men left Jerusalem, another marvelous event took place. The star they had seen in the east reappeared. How they rejoiced! Here again was the heaven-sent sign. Following it they found

the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto them gifts; gold, and frankincense, and myrrh.

But the Lord knew of the schemes of Herod; and when the time came for the wise men to return to their own country, he warned them in a dream not to tell Herod, so they went

another way. He also warned Joseph in a dream to take Mary and Jesus and flee into Egypt. This they did immediately, leaving by night so that they would not be detected.

As the days passed, the realization grew in the tortured mind of the wicked king that the wise men whom he planned so carefully to use to further his despicable plans were not going to return. He had been tricked! His plan had failed!

But he would still get rid of the child. If he couldn't locate him, he would kill all of the "children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."

And so the order was issued, and so his soldiers went from house to house killing the little ones, wresting them from the arms of their sobbing mothers, or sticking them through while they slept in their cribs.

A more dastardly deed can hardly be imagined; yet it seems to fit into the pattern of what this man Herod would do. He had come into power and built his kingdom on a record of violence and murder. Some of his own sons had been killed by his order; a brother-in-law, Aristobulus, he had strangled with his own hands; Mariamne, his beautiful wife, did not even escape his cruelty; and mass killings had been ordered by him more than once. But because of the instructions given Joseph, the babe was saved.

Again, it is not known how long Joseph and Mary with their child stayed in Egypt or how long Herod lived after he had the babies murdered.

The biblical account merely states:

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

But when Joseph learned that Herod's son Archelaus ruled in Jerusalem in place of his father, he took Mary and Jesus back to Nazareth in Galilee. That this was an inspired move is shown by the fact that the new king was of the same metal as was his father.

But God had protected his Son.

(To be continued)

THE IMPROVEMENT ERA

## A Dress for Cinderella

(Continued from page 905)

received explanations, laid money in Pat's hand, replaced the dress in the window.

Pat rode on to 3800 Blakely Street, and saw the neighborhood grow more sordid with each block. Her knock on the door of one of the shabbiest houses brought her face to face with a stout, poorly dressed woman. There was a circle of children of various ages around her and there were lines of worry on her broad face. When Pat explained that she had found the lost bills, tears rolled down Mrs. Molloy's cheeks. She swept an arm toward the underfed brood and spoke words of gratitude. But Pat hardly heard her. She had already heard it from Jeanie Milan. Refusing the reward bill Mrs. Molloy offered, Pat hurried away. On the steps she turned and called back a little drearily, "I hope you and the children have a happy Christmas, Mrs. Molloy."

The woman's lips trembled.

"If we do," she said, "it is because of you, Miss."

Pat tried not to feel heroic over that. The poor woman was so grateful, and how could she know that Pat Pettigrew's rent money was clutched in her hand?

The next morning it was snowing. Pat walked through the soft curtain, thinking of tonight. Things had not turned out as she had planned, but still Christopher Drake was coming! And it was Christmas—a white, beautiful Christmas! As she passed Milady's Dress Shop, she barely glanced at the window. But the bare glance was sufficient to show her that the blue velvet dress was gone. Some lucky girl was going to look wonderful for Christmas!

She stepped into a doorway and offered a silent prayer. "Forgive me for being selfish, Lord," she whispered. "I didn't really ask for the dress. It was Christopher Drake I asked for. The bills just came—and the dress. Then they all went and—and, Lord, please help me get money for the rent."

After the prayer Pat felt better. She was half-conscious of a figure beside her. She was startled when a small, cold hand touched her own. A piece of paper was thrust into her fingers.

(Concluded on following page)

## A Glass of MILK in EVERY Loaf



## Join MARCH OF DIMES



## FILMS! DEVELOPED and PRINTED

Any 6, 8 or 12 Exp. Roll!  
**25¢** Jumbo Prints only 35¢  
 Send Coin Only - No C.O.D.'s  
 MONEY-BACK GUARANTEE!  
**SAM'S PHOTO LAB**  
 P. O. Box 1115, Dept. AA  
 Salt Lake City, Utah

## Scraps For Your Scrapbook

Choice selections from the collection of Harry Lorenza Payne, former president of the Arizona Temple. Only \$1.10 postpaid direct from

**Mrs. Harry L. Payne**

460 North Ashland Mesa, Arizona



Direct Prices & Discounts to Churches, Schools, and all Institutions



**MONROE TRUCKS**  
 For storing Folding Tables and Chairs the easy modern way. Each truck handles either tables or chairs. Construction of Truck No. 75C permits storage in limited space.

Church Units may direct their inquiries to the Church Purchasing Department, 47 East South Temple, Salt Lake City 1, Utah.

**THE Monroe COMPANY**  
 249 CHURCH STREET, COLFAX, IOWA

## EASY QUICK EARNINGS The Christian Way

Officers, Teachers, Church Members—both men and women—can enjoy part or full time, steady earnings working in a most dignified Christian way—your own community or enjoy travel. Endorsed by ALL Protestant groups... **NO COMPETITION.** Many full time people make \$10,000.00 to \$15,000.00 a year.

A rewarding lifetime career offered by a company 34 years old. Write fully to Mr. Paul van Antwerpen, Room 601 IE, 1018 So. Wabash Ave., Chicago 5, Illinois.

... A minister writes, "GOD answered my PRAYER and showed me how to earn \$3600.00 first year working only spare time."



**Resolve in the New Year to save for more of the Good Things in Life!**

Promise yourself more enjoyable living . . . and a more secure future. Open a savings account at the Utah Savings & Trust and save regularly for the things you WANT now . . . and the things you'll NEED later.

**2 1/2%** Interest compounded semi-annually

Each account insured to \$10,000 by the F.D.I.C.

**UTAH SAVINGS & TRUST CO.**  
238 SOUTH MAIN • SALT LAKE CITY, UTAH

HERBERT A. SNOW, President  
D. E. JUDD, Executive Vice-President

MEMBER FEDERAL RESERVE SYSTEM • F. D. I. C.

## Give a **LIFETIME** Christmas Present



**WINTER  
QUARTER**  
begins Tuesday,  
January 2

An attractive gift certificate, good for all or part of a course at LDS Business College can be purchased outright or by installments.

Thorough training for office work is a gift that cannot be lost, destroyed, or worn out. It is an investment that yields money, satisfaction, and self-confidence.

**WRITE OR SEND COUPON TODAY**

LDS BUSINESS COLLEGE, 70 North Main, Salt Lake City, Utah

( ) Send full information about College.

( ) Tell me how I can buy a Gift Certificate.

Name .....

Address .....

City ..... Zone ..... State .....

**L.D.S.**

**BUSINESS COLLEGE**  
Branch of Brigham Young University  
70 NORTH MAIN • SALT LAKE CITY

PHONE  
EM 3-2765

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."  
—Luke 2:10-11, 13-14

**LEON BROWN**  
*Floral Company*

5th South - 10th West Phone EM 4-5544  
Salt Lake City, Utah

A 3-cent stamp sent to  
**The Improvement Era**  
50 North Main Street  
Salt Lake City 16, Utah  
will reserve for you a 1956 Index

**HELP WANTED—PRINTER**  
Permanent position open for experienced compositor at BYU. Please contact

**BYU PLACEMENT BUREAU**  
Provo, Utah

## A Dress for Cinderella

(Concluded from preceding page)

"I followed you." It was the thin girl with the thick glasses. "I didn't know your name or where you lived, so I watched for you on the corner where I met you before."

"But—but the money," Pat looked at the twenty dollar bill with puzzled eyes. "It was yours."

The girl smiled and shook her head. "No, it wasn't really. I read Mrs. Molloy's advertisement in the paper, and of course I couldn't keep it. I borrowed another twenty and took it to her. She said you had been there, but she didn't know your name, either."

Suddenly there was a lump in Pat's throat. Reaching for the girl's hand, she pressed it hard. She whispered softly, "I know you will have a very happy Christmas."

She laughed a little as she stepped out into the snow again.

"It's sort of odd—Mrs. Molloy, this strange girl, and I. Not one of us has a single thing more than we had to start with. Still, we all seem to think we have gained something. Strange things happen at Christmas time—miracles."

Pat enjoyed the tramp through the whiteness. Strangely, all the depression was gone from her heart, and she wanted to sing. "God rest ye merry, gentlemen," was the refrain that came to her memory, and she hummed the melody. Then she found herself improvising. "God rest you merry, Molly Molloy—little strange girl—Jeanie Milan!" She grinned slightly as she added, "God rest you merry, Chris Drake! And please, dear Lord, let him like red wool."

## RECIPE FOR CHRISTMAS

By Bernice Ames

**M**ELT from your memory the shortening of snow,  
Stir in the magic of white mistletoe,  
Sifting the radiance sprinkled by star  
Together with sweet from the candy-cane jar;  
Season with peelings of loud steeple bell,  
With caroler's music, combining them well;  
Beat in great wreaths of delight in your heart,  
Blending with fragrance that pine trees impart.  
Bake while the yule log is glowing with fire  
And slow as the candles that halo the choir.  
Frost with gold tint and gay-colored light:  
Enjoy with deep blessing a year that is right.

THE IMPROVEMENT ERA

## How Fine the Line

Richard L. Evans

**M**OST OF US at times make absent-minded or inattentive errors. We dial a wrong number or write a wrong date or put something in the wrong place or pass an intersection that we intended to turn on. Often the result is no more serious than a bit of embarrassment or a little loss of time. But then sometimes we read of someone who has done essentially the same thing—only in a little different setting—perhaps pulled a wrong switch or touched a wrong wire, with tragic consequences. And it sobers us to think what could have happened to us if we had made one of our own errors under similar circumstances. Except for some very narrow escapes, perhaps any of us or all of us could be numbered with those whom we pity or with those whom we condemn. And we may never know how narrowly we may have missed the fate of someone who has had a terrible tragedy. This thought is unforgettably expressed in the comment often quoted and commonly credited to John Bradford, Chaplain to Edward VI of sixteenth-century England. Seeing a condemned man marched off to his death, and knowing of the narrow margins by which men are often made and unmade, he exclaimed: "There, but for the grace of God, goes John Bradford."<sup>1</sup> Significantly, he himself later met a similar unfortunate fate. There is often only a very fine line between winning and losing. In a race the difference may be only the shaving of a second. In business, the difference may be only one wrong decision among a thousand right ones. In a competitive event the difference may be only one point. In an accident, the difference may be only one small mechanical mishap or one small error of judgment. In so many things we do in life, there is an exceedingly fine line between safety and sorrow. We ourselves may not see it at the moment. But often others see it, and are frightened for us. And afterwards we are frightened for ourselves. This is one reason why parents are so often afraid for children, and why children are often not afraid for themselves. Parents have the experience and perspective to see how fine the line can be between safety and sorrow, between success and failure. And the young should give respectful consideration to the precautions of parents and others of seasoned judgment—for the differences in cause may sometimes seem inconsequential, but the differences in result may be eternally great. And we should have compassion for the man who has met misfortune, for the man who has made a mistake, for the man who narrowly missed being what he might have been—and should never forget that "there, but for the grace of God," am I. And the thought should help to keep us humble and prayerful and grateful, and help to keep us holding hard and fast to the right side of every decision, and to the right side of every road.\*

*"The Spoken Word"* FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, OCTOBER 21, 1956

Copyright 1956

\*Revised

<sup>1</sup>John Bradford, *Works*, Vol. II.

# Eyes Are Precious!

**GOOD LIGHT  
BRINGS  
BETTER SIGHT**



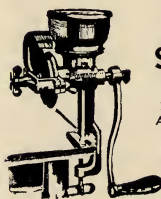
Buy from Your Dealer

**Be Modern...  
Live Electrically  
UTAH POWER & LIGHT CO.**

## GRIND YOUR OWN FLOUR & CEREAL

with this sturdy

## WHEAT MILL



**ONLY  
\$6.50**

POSTPAID  
ANYWHERE  
IN  
AMERICA

Mill cracks or grinds wheat, corn and all kinds of hard or soft grains. Grinds 1½ pounds of flour or cereal per minute. . . . Fully guaranteed by Pehrson's.

SPECIAL PRICES TO L.D.S. GROUPS

Please send me one Wheat Mill. Inclosed is \$6.50 (check or money order.)

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_

**PEHRSON HARDWARE**  
2102 SOUTH 11th EAST • SALT LAKE CITY, UTAH

## How to Keep Others From Thinking You Are Deaf...

### Now! Slenderized Maico HEARING GLASSES



**with Nothing in the Ear**

No bulky bows, thick frames or dangling cords to advertise your hearing loss. Ideal for conductive type deafness. Be smart. Wear slenderized Maico Hearing Glasses. Get booklet Free!

MAICO, Room "G"  
21 North 3rd Street, Minneapolis, Minn.  
Please send free booklet.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

HOW TO CHOOSE AND USE HEARING GLASSES



### GOLD RUSH BUCKET

Filled with Miller's Creamy-Clover HONEY

For those friends who "have everything!" Smart, reusable Philippine Mahogany bucket with brass trim holds 12 oz. of Miller's Creamy-Clover Honey... a delicious, dripless honey spread! Made from pure, white clover honey, gathered by Miller's famous "traveling bees" you read about in Reader's Digest! A honey of a gift... new, different, inexpensive! Shipped prepaid anywhere in U.S.A., tax incl., \$2.00. Send check or m.o. (no C.O.D.) to:

**MILLER'S HONEY COMPANY**  
Dept. F-12, Colton, California  
The Honey of Honeys since 1894

## Home Sewing Opportunity!

\$200 Monthly Possible, Sewing Babywear—Play-Time Dresses; Lacing Leather Moccasins; New Baby Sandals. No house to house selling! Rush stamped, self-addressed envelope for further details!

BABYGAY, P-13, WARSAW, INDIANA

### Biblical Costumes FOR

PLAYS—PAGEANTS—CANTATAS  
**SALT LAKE COSTUME**

248 So. Main Salt Lake City, Utah

## Never too late for Christmas

(Continued from page 902)

Chris explained confidentially, "You know, Gramp. I've had my ambitions, too, some of them none too fancy. Once I wanted to go to college and learn to be an irrigation expert and tell folks how to water the desert. Instead of that, here I am a 'dry' farmer, with only your little old garden ditches on the whole ranch."

Gramp laughed and shook the snow from his cap and put it back on his head. "Yes," he said, "we all have our ambitions; maybe it's good they don't all work out."

But now they were gliding down the slope of the hill into Piñon Pass, and they could see some of the lighted windows through the snow.

"There's no light in the store," Fred said, leaning forward in the sleigh as it slid to a stop on Main Street.

Chris got out and shook the snow off his coat and looked around. Gramp sat very still on the spring seat. Finally Fred said, "We should have got ready earlier and got a better start. Or else the snow shouldn't have come—or something. What'll you do without a suit, Gramp?"

"Never mind," said Gramp. "I'm dressed. I've got a suit on. We'll go just the way we are, snow and all, and we'll have a good time."

Chris and Fred got back into the sleigh, and they turned around and drove over to the meetinghouse.

"You go on with Gramp, Fred, while I get the team unhitched and put them in the shed," Chris said.

Fred helped Grampa out of the sleigh. Then he took all the sleigh bells off the harness and bridles and put them in Gramp's hands. Gramp was so covered with snow that he looked like a snow man. You couldn't tell where his beard ended and his coat began. Fred started to brush off the snow.

"Let me be," Gramp objected. "I want to look this way. I like it."

They went up the steps, toward the door of the meetinghouse. They could hear voices inside but there was

so much confusion that Gramp knew the doings hadn't started yet.

Fred opened the door. The Christmas tree was lighted and loaded with tinsel and gifts. A great yellow star crowned the top of it. Gramp could see the children, a big room full of them, dressed out in their finery, some of them as fairies, and some as dolls, and a bunch as elves and brownies. Gramp stood looking at them, and he felt supremely happy.

Suddenly everyone looked toward the door, and a great shout arose. "Santa Claus! Santa Claus! Santa has come!"

Gramp just stood there. He could feel the trickle of water from the snow that was melting in his beard. At his side, Fred whispered, "Shake the sleigh bells, Gramp. Shake 'em hard!"

Gramp started to swing the bells, and they made a glad noise.

Then Gramp saw Margey rushing through the crowd towards him. She whispered in his ear. "Ben hasn't come. We haven't any Santa Claus! I guess he couldn't get through the drifts. But we've got his suit and his pack all prepared. Come in here, quick!"

Grampa was being pushed along into the little room back of the stairs. He watched Margey unroll the Santa Claus suit. Fred had followed them in, and now he started to pull the suit down over Gramp's head. Gramp was so surprised that he couldn't believe he was really Santa Claus at last.

"You're it!" Margey said. "You're perfect! Why didn't we think of this before?"

The suit was red, with a wide border of cotton batting on the sleeves and on the bottom of the coat. The trousers were red and baggy. Fred stuffed the cuffs of the trousers into Grampa's big ranch boots. He pulled the peaked Santa Claus cap down over Grampa's head so that only the fringe of Grampa's white hair showed.

"Take a look at yourself," Margey said, as she turned Gramp around to the wall mirror.

Gramp looked at himself. He was really grand. He was Santa Claus. He was shaped like Santa Claus; he had hair like Santa Claus. His beard was better than any Santa Claus ever had. Gramp's cheeks were rosy red, and he had a big smile.

"You're it!" Margey said again, beaming at him.

Fred lifted the Santa Claus pack and slipped the strap over Gramp's shoulder. He put the sleigh bells back in Gramp's hand.

Grampa moved toward the door, toward the Christmas lights and the children, toward the glitter and happiness, and the youth and the hope out there. He clutched the sleigh bells and began to swing them so that they rang out with a glad, loud sound.

He looked at the eager faces of the children and began to tell them what they wanted to hear. "Now, when I left the North Pole, I said to Mrs. Santa Claus, I said to her, 'Do you think my reindeer are in good shape for the trip, have you got the dolls dressed? Is everything ready?'"

Gramp was wearing the suit he wanted to wear, the suit he really liked—the one that fit him—the exact fit!

## These Times

(Concluded from page 882)

The tests in Hungary and Poland in the closing days of 1956 may not have been ultimate. But like the forces of nationalism, heard from many quarters, they suggest that men on the land still cling to national traditions. Even in Russia, a critic by name of L. Knipper wrote in *Sovetskaya Muzylka* (Soviet Music) in 1951: "Can it be that Russian music is no longer Russian music because it became Soviet music? The Russian nation . . . has in no way ceased being Russian by becoming Soviet."

A constructive international order has to be built on the basis of nationalism as building blocks. The lesson of 1956 may well be that internationalism cannot be imposed by force and conspiracy, especially the communist variety—thus clearing the way for greater wisdom in 1957. The United Nations, predicated on the structure of nationalism, may well have benefited from the events of 1956.

<sup>1</sup>"Control of Tensions in the Soviet Union," *American Political Science Review* 44: 266-282 (June 1954).

IT'S A *Short Hop* ANYWHERE  
BY *Long Distance*!



FOR BUSINESS OR PLEASURE,

*Long Distance*  
is **FAST,**  
**DEPENDABLE**  
and **INEXPENSIVE**

MOUNTAIN STATES TELEPHONE

## SKIN PROBLEMS?

If you are troubled with rough, dry, scaling or itching skin or are an adolescent with skin troubles and have given up in despair, thinking no product would relieve or heal your skin, then you owe it to yourself to try H & M OINTMENT. Your druggist has this marvelous healing ointment and will gladly refund your money if you are not pleased with results. It is pleasant to use, odorless and skin-color.



ABSOLUTELY GUARANTEED TO SATISFY.

Get it at your drug store, or order from

**H & M LABORATORIES**

151 EAST 2ND NORTH, NEPHI, UTAH

1 oz. — \$1.25      2 oz. — \$2.00

POSTPAID

## "BANQUETMASTER"

THE NEW! ALL-NEW  
FOLDING BANQUET TABLE  
DESIGNED FOR TODAY!



Made in the West by L.D.S. workmen.  
**BISHOPS**—Before you buy, compare Banquetmasters for quality of material and workmanship, beauty of design. Low cost—only \$22.66 in lots of 12 or more.

Unlimited Guarantee  
Sample table sent for your inspection.  
Write or telephone collect 4390.

**D. H. LOOSLI CO., INC.**  
Idaho Falls, Idaho

## Our Baby

From  
**Birth To Eight Years**

Because of popular demand we now offer this lovely narrative and pictorial life record journal for your baby.

This can be used as a prelude to our original "Through The Years" which is at present used extensively by more mature children and adults.

Also "OUR BABY" may be used as a distinctive and individual record. This is a very suitable Christmas or Birthday present for the baby.

Very high quality paper and beautifully bound in illustrated loose-leaf post cloth binding. Satisfaction guaranteed. Price without binding to be inserted in "Through the Years" book \$1.00 — Price with binding \$2.25.

**Emma Wakefield**

531 North University Ave.

Provo, Utah

## GOSPEL IDEALS

Selections from the Discourses  
of

**David O. McKay**

At All Bookdealers

**\$4.00**

## IN USE for SEVENTY-FIVE YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

**HALL'S REMEDY**

Salt Lake City, Utah

# Your Page and Ours



POCATELTO EIGHTH WARD MIA MAIDS ACHIEVE

**T**HE MIA MAIDS of the Pocatelto Eighth Ward, North Pocatelto (Idaho) Stake, recently tied their rose bouquet. From left to right in the photograph: Sharon Beck, Marlene Hawkins, Sharon Foster, Maridean Smith, Marion Dahl, Jeanette Jensen (Mia Maid leader), Wendy Walker, Marla Kay Onstott, Pat Williams, Joan Kinney, Kathleen Oborn.

South San Gabriel  
California  
21 October 1956

Att'n: Doyle L. Green  
Managing Editor

Editors:

**S**INCE WE ARE studying the New Testament this year, your article "The Birthplace of the Son of God" in the October issue, was a welcome one. We have enjoyed studying it together. One point, however, came boldly to our attention since we had just finished studying the Old Testament last year. We read on page 722—"Two of Solomon's sons, Rehoboam and Jeroboam, in their struggle for power—etc." When we came to this we stopped to check and found in 1 Kings 11:26 "And Jeroboam the son of Nebat, an Ephraimite of Zeredah, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king." Other sources, such as Peloubet's *Bible Dictionary*, give similar information noting that Jeroboam was an Ephraimite. Our teacher, Sister Nell C. Alleman, was happy that we were able to assimilate this bit of confusion without detracting from the great values of this fine article. We hope you will give us more of these stimulating writings on Jesus the Christ.

Sincerely yours,

Anita Hoover	Lea Willmatt	Marsha Thomas'
Mary Anna Saxell	Kent Stevenson	Mary Ann Pohl
Linda Keeler	Grace Stephens	Randy Outle
Katherine Bowles	Nancy Cox	Kent Galbraith
Dianne Bell	Norlene Anderson	Mary Jo Alleman
Carroll Bailey	Douglas Busted	Carolyn M. Haws
Mary Ann Grudzinski	Karen Hooper	Maurice Jimerson

Peggy Sessions, *Class President*

Thanks. You are absolutely right, the statement is in error.

—D. L. G.

## ERRATA

On page 803 of the November *IMPROVEMENT ERA*, we inadvertently misspelled Rulon B. Stanfield's name in identifying the members of the general board of the Young Men's Mutual Improvement Association. Also, that board has four very wonderful members who were not listed. Alphabetically, they are: Wendell E. Adams, Harrauld S. Alvord, Joseph F. Carnull, and Keith M. Engar.

Also, on page 814, Elder N. Lorenzo Mitchell was erroneously identified as Elder Lester F. Hewlett.

Albuquerque, N. Mex.

Dear Editors:

**I** THINK the work you are doing is wonderful. There are no words to express my gratitude for sending *THE IMPROVEMENT ERA* to me.

c/o H. B. Blankenship

Raleigh, N. C.

Dear Editors:

**I** CERTAINLY ENJOY receiving the *ERA* each month and partaking of its fine truths, it will be with me the rest of my life regardless of what I'm doing or where I might be.

Sincerely,

c/o Thomas Draper

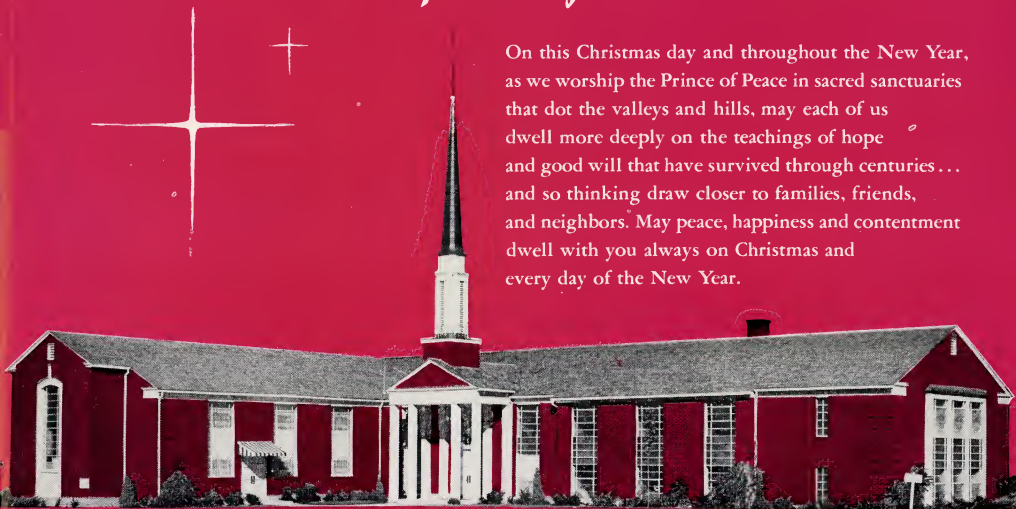
## 'GOOD SAMARITANS' OF DALLAS

**T**HE FIRST quorum of elders in the Dallas (Texas) Stake has recently completed a most worthy project—the remodeling of a home of one of the needy families of the stake. Those appearing in the picture are left to right: Leamen Valentine, Alex Kerr, Wayman Flowers, Byron Tolman, Robert Barrus, and Lewis Tolman. Not pictured is R. Richard Steed, who worked with the group, and was the photographer here.



# *Everlasting as the Spirit of Christmas...*

On this Christmas day and throughout the New Year, as we worship the Prince of Peace in sacred sanctuaries that dot the valleys and hills, may each of us dwell more deeply on the teachings of hope and good will that have survived through centuries... and so thinking draw closer to families, friends, and neighbors. May peace, happiness and contentment dwell with you always on Christmas and every day of the New Year.



*Evergreen Ward*



*Manufacturers of Burned Clay Products*

## **INTERSTATE BRICK CO.**

3100 SOUTH 11th EAST SALT LAKE CITY, UTAH



# Christmas Dreams

Rich or poor, children look with equal wistfulness and longing into store windows at Christmas. For, to the children, the anticipation of the good things they'll receive is much of the joy of the Holiday Season.

Of course, Santa always takes care of his

children . . . but he can use a helping hand. You can help him insure a continuous succession of carefree Christmases with well-filled stockings for your young ones. Make it a New Year's resolution to let your friendly Beneficial agent tell you about "Planned Futures." Do it soon.

## BENEFICIAL LIFE

*Insurance*  *Company*

Salt Lake City, Utah

David O. McKay, Pres